

1981.2.20.

Dear Dr Moffet,

you wanted to know
more about Unification Hermeneutics, so
I'm sending this article by a Catholic Theologian,
published in 1978, in the U.S.A. I hope
it will help you.

With my warmest regards,

William Chasseane



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CHRISTIAN HERMENEUTICS AND

UNIFICATION THEOLOGY.

FRANK K. FLINN.

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CHRISTIAN HERMENEUTICS AND UNIFICATION THEOLOGY

FRANK K. FLINN

If someone were to ask me "What is the most important passage in the *Divine Principle*?" I would reply unhesitatingly "The section called *Our Attitude Toward the Bible*."¹ In this passage, Sun Myung Moon makes a telling statement: "Since the time of Jesus, no one has been able to reveal this heavenly secret. This is because we have hitherto read the Bible from the standpoint that John the Baptist was the greatest prophet of all."² The implications of this passage are far reaching and give us a clue as to Rev. Moon's own standpoint toward biblical hermeneutics. What is new about his understanding of the Bible and what does this new understanding entail?

According to the *Divine Principle*, the most important problem of our time is the reconciliation of religion and science.³ The problem is not simply a matter of reconciling two academic disciplines. Rather, the problem points to the need for the restoration of the original unity of body and mind, the external and the internal, subject and object, the male and the female, and the vertical and horizontal dimensions of human existence.⁴ The original purpose of God in the Creation was not simply to establish a kingdom, dominion, or sovereignty in inner hope but to establish them outwardly on earth, in time and space. Up until now science has dealt with the truth in its inner and spiritual aspect.⁵ The result has been

disastrous. While we have come to know God on a spiritual plane, we have not yet known him on a physical level. Therefore, we have *failed* to know God in the fullness of His creation which is both spiritual and physical. The lack of relation between modern science and modern religion attests to this failure.

The *Divine Principle* teaches that the separation of religion and science in the modern world has caused untold harm to the development of humanity. Who among us could disagree with this statement? At the same time, the reconciliation of religion and science is no easy achievement. In the last century the theologian Franz von Baader diagnosed the illness of our age: we fail to see the spiritual implications of the physical world and the physical implications of the spiritual world. Hence we tend to fall into an unscientific Pietism or an irreligious Rationalism.⁷ As a result we suffer from a cultural schizophrenia, which means simply that we go through life with a split mind. We embrace scientific achievements as the latest and best for mankind without being aware of their spiritual implications. We perceive the dangerous aspects of modern technology without having the spiritual wherewithall to counter its ill effects. Upon the *reconciliation* of religion and science, according to the *Divine Principle*, depends the *restoration* of humanity's original mind before the Fall. As a spiritual heir to Baader, I personally have difficulty in disagreeing with Rev. Moon.

Let me return to the crucial passage from the *Divine Principle* which I quoted above. Like the gospeller St. Luke, Sun Myung Moon paints a diptych between Jesus and John the Baptist. Unlike St. Luke, who may seem to

harmonize the missions of the Baptist and Jesus, Rev. Moon uncovers a fundamental discrepancy in the role of John the Baptist. John represents the Jews in their disbelief of Jesus' mission. According to Rev. Moon, the Jewish authorities were ready and eager to accept John as the Prophet to Come, i.e., as the reincarnation of the spirit of the prophet Elijah and predecessor to the Messiah. However, the Baptist replies to them that he is not that Prophet (Jn 1:21). Thereby he contradicts the testimony of Jesus himself.⁸ John's *failure* (and failure is a theological concept in the *Divine Principle*) to recognize *his own identity and mission* as the forerunner of the Messiah lay in his inability to reconcile the spiritual and the physical.

Spiritually, John the Baptist received the revelation that Jesus was the Anointed One. But, physically, he failed to put his body where his spirit was, i.e., he failed to minister as a disciple to Jesus. John's failure to minister to Jesus created a wall of doubt among the Jewish people. Because of John's blindness, the Jews were led to disbelieve in Jesus as the Messiah. The Jews would accept John as Elijah, but they would not accept Jesus because he violated not only the Sabbath itself, but the proscriptions of the Law, by associating with harlots, tax-collectors, poor people and fishermen.¹⁰

John initially succeeded spiritually, but he failed physically. Jesus succeeded spiritually and physically as the Incarnate Word. However, the disbelief of the Jews caused him to choose to be crucified at the very stage in his life when he should have chosen a "bride" who would generate with him the true children of God according to

the original purpose of Creation. Therefore the mission of Jesus, while complete in principle, remains unfulfilled in historical reality. Says the *Divine Principle*,

From the time of Jesus through the present, all Christians have thought that Jesus came into the world to die. This is because they did not know the fundamental purpose of Jesus' coming as Messiah, and entertained the wrong idea that *spiritual* salvation was the only mission for which Jesus came to the world. Jesus came to accomplish the will of God in his lifetime, but had to die a reluctant death due to the disbelief of the people. There must first appear on earth the bride who can relieve the humiliated and grieving heart of Jesus before Christ as the bridegroom can come again--¹¹ this time to complete his mission with his bride.

Without doubt, the above interpretation of the Bible, illustrated in the respective roles of John the Baptist and Jesus, will strike many establishment Christians as somewhat alien to their own ideas. Therefore, while recognizing that there is something new about Rev. Moon's hermeneutics, and he often makes claims of discovering something new in the Bible,¹² what I now hope to do in this essay is to show that the fundamental aspects of the hermeneutic in the *Divine Principle* are not as novel as establishment Christians would like to believe.

In order to discover the aspects of the *Divine Principle* which are not new, but which have a foundation in the tradition, it is necessary that we go back and re-examine the *principles* of interpretation which have prevailed in Christian hermeneutics. The reaction of establishment Christians that there is something odd, and therefore wrong, about Rev. Moon's hermeneutics could be based on an authentic perception. On the other hand, their perception could

originate in their failure to remember the principles of interpretation which belong to the long history of Christianity itself. In this situation it behooves the theologian to be careful and caring. Carefulness and caringness are, I suggest, the proper ways to approach the hermeneutics of the *Divine Principle*.

PRINCIPLES OF CHRISTIAN HERMENEUTICS

A distinction should be made between the principles of Christian hermeneutics and the history thereof. We are all aware that these principles have emerged in the stress of particular historical situations. However, I must leave historical questions to those who are far more skilled in this discipline than I. By the term "principle" I mean the *mode* and *motive* which undergirds a given interpretation of how the Scriptures *ought* to be appropriated for living out one's Christian existence. Let us now examine these modes and motives from a systematic point of view.

In the Middle Ages there appeared a Latin ditty which, though it seems trivial, summarized the modes and motives of biblical interpretation. The ditty is far from being comprehensive, but it is a convenient starting point:

Litera gesta docet
Quid credas allegoria
Moralis quid agas
Quo tendas anagogia.

There have been many translations of this oft-quoted quatrain. Most of them have been in error.¹³ At the risk of enriching this history of error, I will now attempt a translation of my own.

The *Letter* teaches feats done in the past;
 What you are to believe - *Allegory*;
 The *Moral* - what you are to do;
 Whither you are to direct yourself - *Anagogy*.

Although this ditty seems to refer to a fourfold distinction, there is more subtle and more basic distinction underlying it. This is indicated by the use of the indicative (*gesta*) as opposed to the present subjunctive (*credas, agas, tendas*). The present subjunctive in Latin has the peculiar quality of conveying a double sense. It refers to both the notion of the future and the notion of what is imperative. In the Middle Ages, this distinction between what is and what ought to be (in the future) was what people at that time meant by interpreting the Scriptures literally or spiritually.¹⁴ In the translation above I try to indicate this difference by using the past indicative (feats done) and the subjunctive imperative (are to...).

The relation between the literal and spiritual senses of the Scriptures has always been the central problem of Christian hermeneutics. Indeed, the history of Christian hermeneutics often looks like a see-saw between an emphasis on the spiritual sense and an emphasis on the literal. This see-saw first occurs in the conflict between the Alexandrine and the Antiochian schools of interpretation; it reappears in the conflict between Medieval Catholicism and Protestantism. I suggest that the conflict between the hermeneutics of establishment Christianity and that of the Unification Church is a continuation of the very same debate which has always been present in Christianity: in what way and for what reasons are the teachings of the Scriptures to be appropriated for Christian life? Thus

there is a question of modes and a question of motives. My perception tells me that the modes depend upon the motives and not vice-versa. These motives, in turn, depend upon certain emphasis placed upon a given sense or a combination of senses of Scripture.

In general, there have been four basic modes for the interpretation of the Bible. For the sake of convenience I will divide them into the Catholic (Orthodox and Roman) modes and the Protestant (Lutheran and Calvinistic) modes. The Catholic modes have always stressed the spiritual sense of the Scripture. The Protestant modes have always stressed the literal sense. However, there have been important differentiations within these two basic modes.

Orthodox Catholicism stresses the allegorical mode of interpreting the Bible. This emphasis is true not only for the past but also the present. In itself, this mode of interpretation does not differ from that of Roman Catholicism. (For example, we see the allegorical mode in the many western commentaries on the *Canticle of Canticles*.) What is different between the orthodox and the Roman modes is this: the orthodox mode is collegial and communal; the Roman mode is individual and particular. This does not mean that the orthodox mode neglects the individual nor that the Roman mode shuns the collective. The orthodox appropriates the individual on behalf of collective man and the Roman appropriates the collective on behalf of individual man. But it follows from this that the spiritual hermeneutic of the East tends toward what is called *mystagogy*-- the leading of the individual soul toward the universal vision of God. Roman Catholicism, on the other hand, tends to appropriate the *moral* and typological side

of spiritual hermeneutics by applying the universal vision to the practical conduct of life.¹⁵

The difference between orthodox and Roman hermeneutics explains, I believe, the failure of mysticism to take anchor in Western spirituality -- even though mysticism has always flourished and still flourishes in the East. Orthodox Catholicism is rooted in *vision* and its mode of biblical interpretation is to see in the Bible indication of the *journey* toward God. Roman Catholicism, in contrast, is rooted in *hearing* and finding one's place and position in the world.¹⁶ The difference between these two modes of appropriating the Bible is much like possessing a guide book to a country as opposed to having a map.

The allegorical and typological modes of exegesis had the virtue of being able to integrate both the Old and New Testaments, the Old Testament being the shadow or antitype of the New. But there was a weakness in this strength. As the content of the Christian Scripture gradually lost its eschatological edge, the idea of spiritual Eternity replaced the expectation of the imminent temporal arrival of the Kingdom of God on earth.¹⁷ In this way, the historical implications of the spiritual sense of Scripture became obscured. The imminent eruption of God's spirit into time was reinterpreted as a never-historical Eternity. This can be seen in almost any Medieval painting in which the material and temporal aspects of human existence are depicted in a state of suspended animation. As the orthodox mystagogical hermeneutic of Journey/Vision and the Western typological hermeneutic of Shadow/Type became more and more verticalized, the meaning of the historical process as the continuum of God's providential restoration of

our humanity and the meaning of the world as the *theatrum gloriae Dei* tended to lose their theological validity.

The Protestant return to the normativity of the Scriptures (*scriptura sui ipsius interpres* = "Scripture interprets itself") came on the heels of mediaeval allegorizations and ecclesiastical sacramentalizations of the primitive Christian message. In Luther's hermeneutic we witness a rediscovery of the literal and historical dimension of the Bible's primitive eschatology. Luther gradually shifts from the fourfold hermeneutic (i.e. the four modes described above) to a hermeneutic of Law/Gospel and Promise/Hope. Luther says that the believing Christian is reconfronted with the *adventus Christi* in promise (Old Testament) and final coming in Judgment.¹⁸ Luther's hermeneutic of Law/Gospel tends to break down the mediaeval distinctions between eternity and history and it frees the believer to discover the historical implications of the eternal. Under this new hermeneutic both Church and State, priest and layman, are subject to the model of waiting for the coming of the Reign of Christ.

There were ambiguities in Luther's Law/Gospel approach. Eschatological urgency could lead to the total dissolution of the distinction between the spiritual and the "carnal" dimensions of Christian existence. In the furious fervor of the moment, the great distinction between what is attainable and what ought to be hoped for could disappear. The Peasant's War was a prime example of this confusion, which might be called *eschatologia disordinata*.¹⁹ The peasants believed that the kingdom of God had already arrived.

Calvinism, the other protestant approach, is the attempt to correct the ambiguity in Luther's theory. If Luther may be said to have restored the eschatological sense of time, Calvin can be said to have restored the eschatological sense of space. The difference between Luther and Calvin can best be seen in the relative stress the former places on the doctrine of Redemption and the relative stress the latter places on the doctrine of Creation. For Calvin, the grace which comes to the believer through redemption in Christ is not simply the restitution of fallen humanity toward the hope of fulfillment; it is also the restoration of God's original purpose for creation itself.²⁰ Calvin's awareness of the importance of the doctrine of Creation, with its subsidiary notions of the *imago Dei* and angelology, led him to subordinate the Lutheran hermeneutic of Law/Gospel within a broader hermeneutic based on Creation/Restoration. Like Luther, Calvin maintains that human nature is totally corrupted by the Fall. Implicit in Calvin's hermeneutic, however, is a tentative claim that the original created image of the original Adam can be restored in time and space -- if only because the original image still remains imprinted on man's soul in some dark glimmering.

With his hermeneutic of the Law and the Gospel, Luther freed himself from the fourfold sense of Scripture. Calvin, concerned as he was about the order of Christian existence, could not wholly abandon the idea of Scriptural modes. In particular, he could not accede to the identification of the literal sense with the historical. For Calvin, the literal sense could no longer be identified

with the historical sense because the origin of history is creation. Calvin believed that creation was more than history, for it included all the ontological structures of existence in space and time. For Calvin, therefore, the real question was not whether or not one was forgiven (in Luther's sense), but to whose Kingdom one belonged in time and space. Before forgiveness lay the creation (God and world and the Fall, Adam, Eve and Satan). After forgiveness there awaited the awesome choice between the true Kingdom of God and the pseudo-Kingdom of Satan.

For Calvin, salvation meant not so much man's forgiveness from *sin* but man's restoration to serve the *glory of God* as it is revealed in the original purpose of creation. Luther was willing to live *in via*, i.e., on the way to the future glory, not knowing the cosmic meaning of historical events. "Our life," Luther said, "is a beginning and a going forward, not a fulfillment."²¹ But Calvin calls men to participate in the cosmic struggle between forces of Good and forces of Evil. Those forces impinge on man from the outside, and they equally call upon him from within. We must struggle with them. This is why, for Calvin, the chief issue is not sin and forgiveness (as it was with Luther), but it is for man to be a participant in the restoration of God's glory upon earth.

Earlier I made a distinction between mode and motive, and proceeded to discuss the modes without reference to the motives. The motives are just as important as the modes, but they are much more difficult to talk about. Nevertheless, there is this much that can be said. The hermeneutics of orthodox Catholicism and Calvinistic Protestantism have something in common: they tend to see

the spiritual freedom of the individual in terms of the restoration of the whole. Roman Catholicism and Lutheran Protestantism, on the other hand, tend to see the freedom of the whole in terms of the restoration of the individual. Yet, clearly, behind the motives of Christian hermeneutics is a fundamental dilemma: there can be no restoration of individuality without a sense of the purpose of the whole, nor any restoration of the whole without a sense of the purpose of the individual. Calvinism, the latest religious embodiment of this insight, has been subject to distortion from both polarities: on the one hand it has been subject to intolerant Covenantalism, and, on the other, to capitalistic individualism. This is why its symbolic role in the modern world has been so great.²² (Perhaps Rev. Moon's impact can be traced in part to his Calvinist roots.)* Unless we all become aware of this dilemma, we will not know how to wait for the Kingdom of God; we will find ourselves in the same boat as John the Baptist, not knowing to which sovereignty we truly belong.

THE HERMENEUTICS OF THE *Divine Principle*

If the earliest Calvinistic principle of hermeneutics contained a stress on the literal sense of the Scripture, it also contained a sense of expectation. This is because early Calvinists identified with the history of Israel and Israel's hope for a Messiah.²³ Because early Calvinists

* For a discussion of Moon's Calvinism, see Herbert Richardson's, *A Brief Outline of Unification Theology* in this volume.

focussed on the Old Testament Messianic vision of a Kingdom of God on earth, they reinterpreted the Catholic theory of Jesus' work in a new way. Their idea was no less radical in their time than Rev. Moon's in ours. Calvinism interpreted Jesus in Old Testament categories. For Calvin, Jesus was preeminently prophet, priest, and king rather than God-man. This Old-Testamentizing of Jesus gave to early Calvinism its world reforming vision: the restoration of creation to the image of God. But as that reforming work faltered before the immensity of the task, and was countered by the Enlightenment stress on human autonomy, Calvinism tended increasingly to accommodate to the world as a kingdom ruled by necessary evil. It gave up its earlier vision.

It is my contention that the hermeneutic of the *Divine Principle* attempts to restore the full meaning of creation and the Kingdom of God not only to Calvinistic theology but to Christian theology as such. In the following pages, I outline the ways in which it attempts to do this.

1. *Allegory*. When the Protestants at the time of the Reformation, abandoned the allegorical mode of exegesis, a vacuum was left in the heart of Christendom. Up to the time of the Reformation, allegory was the way in which most people could express the meaning of their own existence. Allegory was the Medieval way of telling one's own story. However, to use figures and tropes of allegory to interpret Scripture could also obscure its simplicity and commonness.²³ In an attempt to recover the allegorical spiritual meaning of Creation for the Reformation tradition, John Milton sought to translate

its structure into the *dramatic epic*: *Paradise Lost* and *Paradise Regained*. While Milton's theological epic may have had too many Homeric tropes to suit the tastes of the average Puritan, it still achieved its intended purpose of justifying and making plain to Puritans the ways of God toward men. The *Divine Principle* shares with *Paradise Lost* and *Paradise Regained* the same qualities of attempting to convey the *epical urgency* of our place in time and space as well as attempting to make plain the figures of the Scriptures in the Last Days.²⁴

One way the *Divine Principle* affects its epical dramatization is by reintegrating Old Testament creation history with the New Testament proclamations of the Last Days. In this way the *Divine Principle* identifies the eschatological apocalyptic with the restoration of creation. The method of apocalyptic becomes in this way, the repetition of the history in Scripture (Heils-geschichte). Just as New England Covenanters conceived their experience as Exile, Wandering in the Wilderness (the flight from England), and a new Crossing of the Jordan (the Atlantic Ocean), so the *Divine Principle* allegorically interprets the conflict between democracy and communism as the eschatological encounter of the Kingdom of God with the Kingdom of Satan. (Those who do not understand allegory think he is calling for a *literal* world war.) Seen from this perspective, Rev. Moon's seemingly new allegorization of the type of Abel (democracy) as opposed to the type of Cain (communism) is not as strange as it may look.²⁵ From this perspective, it might be most appropriate to describe the *Divine Principle* as a dramatic Biblical epic, whose closest analogue is Milton's *Paradise Lost* and

Paradise Regained.

2. *Angelology.* One of the amazing phenomena in modern Western theology is the disappearance of the doctrine of the Angels. That disappearance is not without theological importance. According to Calvin, the doctrine of Angels manifests to man not only God's original plan of Creation but also the spiritual destiny of man himself.²⁶ In other words, without a theology of Angels, Christian humanity would be hard put to articulate its spiritual mission in a physical world. This is precisely the argument of the *Divine Principle*. Rev. Moon sees the hermeneutical importance of a theology of Angels to be a way of understanding our eschatological position in time and space. Here, again, there is an amazing congruence with *Paradise Lost* and *Paradise Regained*, particularly Milton's conceptions of the relations among Adam, Eve, and Satan. Moreover, it is precisely by virtue of his doctrine of angels and his distinction between the two kinds of creation (spiritual and material) that Rev. Moon's theology is most closely related to Catholic Christianity.

3. *Marriage.* The *Divine Principle* sees adultery as the eschatological final sin. The argument is as follows: Adam and Eve fell when they were immature, i.e. they fell when they failed to complete the full growth process intended by God for them. This full growth process involved their fulfilling the commands to "Be fruitful and multiply" Rev. Moon understands their fulfillment of these commands to be their perfecting of the image of God in themselves. But before they could perfect this image and fulfill the command to multiply (and marry), Adam and Eve fell into sin. The work of the Christ must be, then, to restore

the integrity of this 'growth' process to the human race so that people may grow to personal maturity and form mature God-oriented marriages.²⁷ Thus the restoration of marriage is understood by Rev. Moon to be the beginning of the restoration of mankind in the last days. It is precisely because the essence of the perfected image of God in creation and restoration involves married love that adultery (rather than pride or some other sin) is the eschatological final sin.

While there are other aspects to Rev. Moon's theology of marriage, I can say at least this much: Moon's understanding of marriage derives from his Covenantal theology. We see a very similar conception in both the prophecies of Hosea and the Book of Judges (the history of Israel's infidelity towards God, i.e., Israel's adultery). Secondly, the Medieval tradition retained this understanding of eschatological love as marital love in its symbolic interpretations of the most sensual of the Old Testament books: the *Song of Songs*. Finally, the *Divine Principle's* conception of the primary spiritual goal of marriage (*personal relation, not sex*) is exactly what Milton thought on his.

THE DOCTRINE AND DISCIPLINE OF DIVORCE

While Catholicism may have sacramentalized marriage, it gave marriage neither spiritual nor eschatological

value. Protestantism, on the other hand, had the tendency of desacramentalizing marriage, thereby casting it to the wolves of "the latest psychological insight" and "the needs of capitalism". Neither Catholicism nor Protestantism taught that marriage is primarily the spiritual consent and communion of two souls. Marriage in the *Divine Principle* is not the full *eschatological reality*. Rather Rev. Moon wants to restore the meaning of marriage as an *eschatological type* which corresponds to the creator's original purpose in creation. In this way, Rev. Moon strikes between the classical Protestant and Catholic theologies of marriage. Like Milton, he places marriage at the center of our salvation.

4. *Numerology*. Little needs to be said about the symbolic numerology in the *Divine Principle* (e.g. the importance of "1981").²⁸ This is because I think it is secondary to the essential foundation of Rev. Moon's hermeneutic. That foundation rests on a belief that *Biblical history* is the *type* of all *history*. Without this realization, readers of the *Divine Principle* might fall into the mistaken notion that Rev. Moon applies numbers to the understanding of universal history much in the same way that an astrologer applies the movements of the stars to the individual states of the soul. To read the *Divine Principle* in this way would be a failure to sense the grand conception Rev. Moon has of the Bible as the key to the interpretation of the drama which Christians call

salvation. Rev. Moon thinks that what God has done with Israel is paradigmatic for all other peoples, places and times in this world.

Throughout the *Divine Principle* there are numerous references to theological conceptions which, on the surface, look as though they belong to the religions of the East. I am thinking, for example, of the references to the notions of Yin and Yang,²⁹ transmigration of the soul³⁰ and reincarnation.³¹ Furthermore, Rev. Moon's conception of the Prophet's task shares many affinities with the understanding of the Prophet in Islamic theology and the avatar in Hinduism.³²

CONCEPTS FROM EASTERN RELIGIONS

How shall we interpret these concepts that are found in non-Christian religions? Do they mean that the Unification Church is not a *Christian* movement but rather, an oriental syncretism that has picked up Christian ideas and in that process distorted their "true" meaning? This is not a matter that can be easily decided for it involves more than individual concepts, but the general framework in which they appear. It could just as easily be the case that rather than interpreting Biblical doctrines in light of an Eastern mode of hermeneutics, Rev. Moon is doing just the reverse. He could be "Christianizing the religions of the East". He could have created the "indigenous Christianity" Christian theologians have been calling for since the early 1900's. Now that it appears, what did they expect? Nicea, all over again?

I do not here claim this question is clearly or easily settled. But I do think the universality of Rev. Moon's hermeneutical approach to the Bible allows him to illuminate the meaning, strengths and deficiencies of the chief doctrines of Eastern religions.³³ Also I think his hermeneutic is grounded in a thorough-going adherence to a Coventantal doctrine of time and space which is fundamentally different from anything found in Eastern religion and which is also the overarching structure of the Bible. But all these questions deserve further study and such study should prove helpful to better understand the relation of the Bible to other religions.

CRITICISM AND EVALUATION

Earlier I mentioned that Calvin's hermeneutic of the Old and New Dispensations made spiritual (eschatological) symbols for the historical and political process. He identified God's Kingdom with the spatio-temporal-physical world. He believed the gospel meant *both* forgiveness and a *new*, transformed human life. Calvin did not believe that a perfected transformation of humanity would occur in time and space, nor did he believe that people could establish the perfect Kingdom of God on earth. While he stressed the need to strive for perfection, he also stressed the power of sin to persist until the end of history. In this way, his stress on the ineradicability of sin kept him from asserting the realizability of perfection.³⁴

The *Divine Principle*, on the other hand, offers the realizability of perfection by stressing that sin can

be overcome in historical time. It de-emphasizes Protestantism's preoccupation with "forgiveness" and "looking backward". Rather, Rev. Moon gives centrality to *archetypes of expectation*, the paradigm of which is John the Baptist. New wine cannot be put into old wineskins. Those in a state of eschatological expectancy must be prepared not only for the heady new wine of the New Age, but also for the new bodies that must go along with it. But how do we become *new*? Enter again into our mother's wombs?

The *Divine Principle* seems to imply that we can prepare ourselves for the newness of the kingdom by recapitulating the formative stages of growth intended for the original Adam and Eve. At the same time, this doctrine of recapitulation which is intended to put man in a state of eschatological readiness, also makes Rev. Moon eager and willing to use "scientific metaphors" from the modern technological world.³⁵ Are these scientific metaphors the new element in Rev. Moon's theology? If so, is scientific mastery over nature and mankind an original purpose of God for man? Rev. Moon seems to think so. In his interpretation of God's command to Adam to "Be Fruitful, Multiply and inherit the Earth", Rev. Moon discerns "Three Blessings". The first is the individual's relation to God which alone makes him "fruitful". The second is marriage ("multiply") which we have already discussed. The third and crowning blessing is that man shall have dominion over all creation. This means that man's spiritual life finds its fulfillment within the physical world.

Rev. Moon's belief that man's fulfillment is within

the *physical world* means that he cannot follow Calvin in finally dehistoricizing the Scriptural promises of the Kingdom. For Calvin, the Kingdom was only realized in life after physical death. For Rev. Moon, on the other hand, the fulfillment must take place in the physical world. This is why perfection must be a realizable possibility *here*. Rev. Moon, at this point, is a genuine *humanist*. He will not use the escape hatch of "heaven" to save the truth that God will establish His Kingdom. He believes that if these Biblical teachings are true, *the Kingdom must be established here*. The problems is: how?

We have already noted above that the "how" seems to involve for Rev. Moon the recognition of the value of science as a means to transform life for the better. (Of course the worse is possible too, for Satan is always active.) Here are the *Divine Principle's* metaphors from science and the "third blessing". But even more noteworthy are Rev. Moon's international Science Conferences where he brings together renowned professors from all disciplines and nations to discuss how science can serve "absolute values", i.e., God's purpose to transform the world into a perfect society. These science conferences are not public relations ploys (as some detractors suggest) nor frosting on the theological cake. They are the expression of Moon's conviction that genuine theology must bring together both the *spiritual* and the *physical* worlds, both religion and science. Only as religion and science work together as a unity, can spiritual values find physical embodiment and eschatology become history. When that

occurs, the Kingdom of God is established politically and physically on earth.

At this point we should return to the topic of this essay and explain how these reflections on science give the decisive key to the hermeneutics of the *Divine Principle*. What we have seen is that Christian hermeneutics has stressed either the allegorical-spiritual meaning of Scripture (Catholic) or the literal history meaning (Protestant). The opposition between these two traditions has led to controversy about the meaning of salvation. The Catholic tradition, stressing allegorical interpretation of the Bible, locates salvation in the *spiritual* order. The Protestant tradition, stressing the literal interpretation of the Bible, locates salvation in the *historical* order. The Calvinist attempt to *unite* the two orders and modes of meaning by eschatologizing spiritual doctrines, making them *ideals* and *goals* whose realization we should seek *in time*, failed because Calvinism did not find a way to *transform people*. The "new birth" was preached but neither Puritan moral athleticism, nor pietistic emotionalism, nor social gospel politicism changed the heart of man. The colonists found *no spiritual means to transform the physical world*. Today, their courage weakened, they drift between the Scylla of "Realism" and the Charybdis of "Resignation".

What the *Divine Principle* teaches, however, is that there is a means to "transform" the physical heart and physical world, but it is not a spiritual one. It is rather, a "physical one" -- not theology or evangelism but science and technology. Physical means to transform physical things. Spiritual means to transform spiritual.

What is needed therefore is to use science where science has competence, religion where religion has competence and work for a unity between them. When this is done, when science and religion work together in perfect unity, then there could be established a *perfect world*.

Rev. Moon's concern for a "full" hermeneutics, a hermeneutics which gives equal value to all four modes (spiritual, physical, individual, communal) is exemplified in the way he reads the Bible and in the form of mission to the world which he is undertaking. His science conferences are no less essential to his vision than his Unification Church. Only if science and religion can work together in unity towards God's purpose can the Kingdom on Earth ever come.

In all cases hermeneutics have systematic implications for all aspects of life. That is what we have seen, no more and no less, in the *Divine Principle*. What might be surprising to many is that it is not esoteric, but very common sense. That, too, is part of Moon's appeal.

- 1 *Divine Principle*, p. 163.
- 2 *Ibid.*, p. 163.
- 3 *Ibid.*, p. 10.
- 4 *Ibid.*, p. 22.
- 5 *Ibid.*, p. 4ff.
- 6 *Ibid.*, p. 10.
- 7 See Baader's essay "Ueber durch unsere Zeit herbeigeführte Bedurndnis einer innigeren Vereinungen der Wissenschaft und der Religion" in *Franz von Baader: vom Sinn der Gesellschaft*, ed. Hans A. Fischer-Barnicol (Köln, 1966) pp. 131-145.
- 8 *Divine Principle*, pp. 157-159.
- 9 *Ibid.*, p. 162.
- 10 Rev. Moon is careful to note that Jesus went first to the chief priests and scribes. He eventually called the beggars in the streets only after those invited did not come. (*Divine Principle*, pp. 160-161.)
- 11 *Divine Principle*, p. 152. [emphasis mine.]
- 12 In the *Divine Principle* the newness of interpretation is invariably called a "new truth." See, e.g., pp. 16, 131, 163, etc. Rev. Moon, however, always refers these "new truths" to the rediscovery of the Principle in the Last Days, i.e., to the awareness that the Last Days is all important for one's interpretation of the Scriptures. Failure to attend to the urgency of the End-time can lead to a response like that of John the Baptist.
- 13 These errors arise from a failure to perceive the particular nuance of a term in medieval thought or from a

failure to be attentive to persons and tenses. J.R. McNeill's rendering of this verse suffers from two of these defects: "History tells what happened; allegory teaches what is to be understood; anagogy, what is to be sought after; tropology, what is to be done" (*Interpreter's Bible* I; 121).

¹⁴ See St. Thomas Aquinas, *Summa Theologica*, Pt. I, q.1, art. 10.

¹⁵ Lest the reader be dismayed, I ought to explain my terms. In Alexandrine Christianity, the mystagogical sense (which embraces the allegorical and anagogical senses) looks toward how one ought to see the world. In Antiochian Christianity, the typological sense (which embraces the literal and moral senses) looks toward how one ought to act in the world.

¹⁶ The difference in the Eastern and Western hermeneutics explains in great part the East's ability to absorb Platonic and neo-Platonic elements into its biblical interpretation. In the West there have always been strands of distrust for philosophical speculation (e.g., St. Bernard, Luther, etc.).

¹⁷ See Martin Werner, *The Formation of Christian Dogma*, (New York, 1957) pp. 71-119.

¹⁸ See James S. Preuss, "Old Testament *Promissio* and Luther's New Hermeneutic," *Harvard Theological Review*, v. 60, #2, (April, 1967) pp. 156-161.

¹⁹ See Norman Cohn, *The Pursuit of the Millenium*, (New York, 1961) pp. 25-271.

²⁰ For a clear and concise understanding of Calvin's doctrine of Creation, see Francois Wendel, *Calvin*, tr. by Philip Mairet (London, 1963) pp. 169-177.

²¹ *Werke*, (Weimar, 1892) v. 23.

- 22 From this statement it should be clear that I do not accept Max Weber's thesis about the intimate connection between Puritanism and capitalism; this, however is not the time or place to refute such a detailed thesis.
- 23 Cf. *Divine Principle*, p. 132.
- 24 On the theological significance of the "plain style," see Perry Miller's "Introduction to Jonathan Edwards," in *Images or Shadows of Divine Things*, (New Haven, 1948) pp. 1-41 and *The New England Mind*, vol. 1, (Boston, 1961) pp. 331-332.
- 25 *Divine Principle*, pp. 241-251.
- 26 Cf. Calvin, *Institutes of the Christian Religion I*, 14, 3ff.
- 27 *Divine Principle*, p. 172ff.
- 28 This type of symbolism is not without precedent in Christian hermeneutics. See Emile Male, *The Gothic Image*, (New York, 1958) pp. 5-14.
- 29 *Divine Principle*, p. 26ff.
- 30 *Ibid.*, p. 167ff.
- 31 *Ibid.*, p. 188ff.
- 32 *Ibid.*, p. 188.
- 33 *Ibid.*, pp. 26, 188.
- 34 See Calvin, *Institutes of the Christian Religion III*, 1.1; 20, 4-12.
- 35 See, for example, *Divine Principle*, pp. 28-30.

MARCH 29, 1972

Korea Times

Heretical Cult Preacher Under Probe

SUNCHON, Cholla-namdo — Branch prosecution here has started investigation of a self-styled preacher of a heretical cult on Mt. Palyong, who has allegedly confined, beaten and even raped his believers.

Prosecutor Lee Chong-sok said yesterday that he placed on the wanted list Chon Pyong-do, 57, founder of the cult, on suspicion of rape, fraud and violating the law against assault and battery.

Chon has allegedly violated scores of women believers, exploiting their property. He has allegedly lured some 120 persons, more than half of them women around their 20s, to the mountain over the past six years.

The heretical cult came to light when one of the believers narrowly escaped from the mountain and reported it to the prosecution. The man, identified only as a 50-year-old Kim, said he was robbed of one million won by the preacher.

Three girls, who recently escaped from the cult, revealed that the preacher had illegally confined and beat them for three days last January, when they attempted to escape.

A 18-year-old girl has appealed to the prosecution to find her mother, who allegedly entered the mountain cult, abandoning her six children. The girl claimed she experienced confinement and beatings at the cult for four days last month.

According to the escaped believers, the heretic cult believes in God and the Bible but brands both Catholic and Protestant religions as heresy. The members offer goats as sacrifice in worship during predawn hours every day, they said.

목사님께서 손덕호 목사님의게 이 편지를 번역하여 주시요

손덕호 목사님께서 보내 주신 돈 5불을, 64. 9. 23.에 하나님의

은혜로 감사히 받아 씁니다. 저는 손덕호 목사님과 사모님

을 위하여 하나님께 기도 드립니다. 앞으는 더 많은 돈을

부쳐 주셔야 되겠습니다. 목사님께서 우리 한국에 전도하시

는 뜻으로 교회 없는 곳에 안중에 주곳에 전도사 생활 비는

부담하여 주시면 감사하게 씁니다. (잡언 19장 17절

이 글은 방언 글이 아니라 헬나 방언이 아니라

취답 속속히 기다리면서 하나님께 호소합니다.

서울특별시 동대문구 청량리 1동산 1번지

1동 8반 조재복

Mr. Frank O. Sanderholm

5367 1/2 Hayes Avenue

(Highland Park)

Los Angeles 42, California.

64. 11. 24. 일

Handwritten text in a cursive script, likely a historical document or letter. The text is densely packed and covers most of the page. It appears to be written in a historical form of a Korean script, possibly Hangeul or a related system, though the characters are highly stylized and difficult to decipher. The text is arranged in approximately 30 horizontal lines, filling the page from top to bottom. The ink is dark, and the paper shows signs of age and wear.

서울특별시 동대문구 청량리동 산 1번지
1층 8반 조재복

마삼락 목사님 전서

목사님 헬나방인 이올시다- 여기부는 만뽀이 기록되어 인는 지저은
모름니다- 목사님 아시는 대로 해쉬 하시기 을 바랍니다-
목사님 6월 15일에 미국으르가신 후 목사님과 사모님 위하여
하나님께 매일 갖이 기도 호소 합니다- 헌세에
조재복 전드사는 목사님께 원하시는 안동 예가서 전드함
니다- 귀단과 주진동 배나들과 두곳에 교회가 설립
되는 중이올니다- 배나들에는 불교에 십년 이상 종사하
든 중한 람이 회개 하고 예수 믿기 로 작정 하여 씁니다-
헌제이 주진동 배나들과 귀단동에는 신설 교회
로 재미 있게 되어 갑니다- 그러나 아직 교회 기서 전드사
의 생활을 부담 못하는 형편이라 전도의 희망과 소망은
매우 좋습니다- 그러나 전드사의 가정 식구들과 어린 아이들
은 굶주린 상태에 서 죽을 지경에 노여이 씁니다- 이곳 교회
설립 할 곳은 앞으로 오거 장소 이상 이올시다- 목사님
게서 이 러한 곳을 위 하여 서 물질로 동정 하여 주셔야 하겠습니까-
목사님 부탁 드립니다- 아 품구 호연 뱀서 구호 받든 아이 하나 씁
니다- 미국 구호 본에 아시는 대로 구호 하시는 주소 은 이- 라- 주사 드
한국에 (조현익) 은 번호가- 4928 번 올시다- 미국에서 원조 하는
사람 인(그레이디스 할 부인) 올시다-

앞으로 목사님 방인 해석 하시는 데 원하시면 종종 보내 드리 게
씁니다- 목사님 회답 속속히 기다려 버서 기도 합니다-
64. 11. 24. 청량리에서 조재복 전서

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6. 9. 11. 11. 영북 안동 원곡면 주진 배 4 들 개척 고리

서울특별시 동대문구 청량리
1동 산 1번지 동대문
교회
소재목



Dr SAMUEL H. MOFFETT.

Commission on Ecumenical Mission and
RELATION.

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여호와 이름의 역사적 고찰

문희석 (부교수·구약학)



출애굽기 3:13~15(E)와 6:2~4(P)에 의하면 "여호와"라는 이름의 기원이 모세에게 처음 나타남을 말한다. 그런데 그 이전에 족장들이 매우 일찍이 여호와의 이름을 불러왔다는 암시가 창세기 전반적인 본문 줄거리에서 나타나 있다. J. E. D. P.의 자료 비평의 비평에 한 번도 접해보지 못한, 즉 아무런 신빙성이 없는 사람도 오경의 신화들 속에서 위의 난치한 양립을 찾아볼 것이다. 그러나 오경의 신화를 자세히 구분하여 여러가지 자료를 검토해본 결과로 이러한 양립의 이유가 판명되기 시작했다. E와 P전승은 신적이름의 기원이 모세에게 처음으로 계시되었다고 생각하는 데에 서로 일치하고 있다. 이들 모두가 모세에게 계시된 때까지 여호와라는 이름을 언급하지 않는다. 그런데 J문서는 아주 다른 면을 제시한다. 즉 모세 이전에 여호와가 계시된 것으로 보고 있다.

"셋째 아들을 낳고 그의 이름을 에노스라 하고 이르되 그에게 사람들이 비로소 여호와의 이름을 불렀다." (창 4:26)

그리고 또한 족장들은 모두 여호와의 예배자로서 생각되었다. 예환 등만

"(아브라함) 벨벳 동원 산으로 옮겨…… 그가 그곳에 여호와를 위하여 단을 쌓고 여호와 이름을 부르니라." (창 12:8)

라는 구절이 기입되어 있으며 모세에게 계시함에 있어서는 J문서는 일관적으로 여호와의 이름을 부른다는 것을 피하고 있다.

위 두가지의 견해중 어느 것이 옳은 지가 문제이다. 또한 둘다 이런 의미에서는 상호보충적일지도 모른다. Bernhard Anderson은 말하기를,

"J가자가 신학적으로 옳다는 견적이 있다. 그는 이스라엘, 하나님인 여호와가 실제적으

로 모든 역사와 창조의 주로 확인하기 원했다. 그래서 그는 여호와 예배를 보다 먼 시대에 소급해서 올라갔다. 그러나 E와 P기자들은 모세시대의 이스라엘 전승에 소개되어진 구체적인 상황에 보다 충실했다. 그것은 모세 당시와 그 후에 부모들이 자녀들에게 여호와의 이름 이전의 단속된 형태(Joshua; 여호와는 구원이시다)와 관련이 있게 이름을 지어주기 시작한 것은 주의할 만한 점이다.

그런데 모세 이전에는 이러한 형태들이 거의 없다. 이리하여 여호와 이름은 출애굽 당시에 소개되어 갔다는 것이다."

이로써 J기자는 여호와 예배를 모세 이전으로 돌려버림으로써 그의 이론에 내적적으로 일치시키려는 것은 아니었다. 그는 계속적인 구약사의 실상을 보여주고 시도하는 중이었다. 아무리 족장시대에 여호와 이름이 계시되었다는 것이 불완전하게 보여 진다고 할지라도 그것은 여호와가 매우 일찍이 부터 족장들을 인도하여 오신 하나님이었음을 말한다. 그리고 그들이 하늘에 호소하는데 사용했던 어떠한 신적명칭 일지라도 그것은 참으로 그들의 예배의 대상은 여호와였기 때문이다. 다만 E문서는 모세를 통하여 새롭게 계시가 주어진 것을 보다 강조하는 것이다.

위의 두가지 견해의 엇갈림은 신학적으로 어떠한 각도에서 보느냐에 따라 부분적으로 이유를 밝힐 수가 있다. 물론 충분한 설명은 없다. 모세 이전의 여호와 주의에 관한 올바른 역사적 견해를 끊임없이 생각해야만 한다.

보다 일찍 언급되어 왔던 모세의 장인 이드로는 여호와 예배에 이전부터 어떤 관련이 있는 것 같다. 그는 여호와의 제사장이었을 가능성도

있다. 이드로가 속한 전사관들은 이해하기 어려운 종족이었다. 명백한 것은 그들이 12지파에 속하지 않았으나 유마지파와 가까이 체류했다. 그들은 유마지파와 함께(남쪽으로 부터?) 팔레스틴 땅을 침범하였고, 헤브론 남쪽 유마정경에 정착했다. 그후에 그들은 여호와의 기원의 열렬한 전승자로서 나타난다. 하나의 개족인 레갑사람들은 그들의 조상들의 종교에 굳게 의지할 뿐 아니라, 약속의 땅에 들어오기 전에 생활방식인 유목생활을 오래 지속하였다. 창세기에는 레갑사람이 아주 일찍이 여호와 예배자들 있었음을 나타내는 암시가 있다.

제사관들의 시조가 되는 조상인 가인은 그의 모든 후손들과 같이 그의 이마에 여호와의 이름을 표시하고 있다.

"여호와께서 가인에게 표를 주사 만나는 누구에게든지 죽임을 면케 하시니라 가인이 여호와와 악을 떠나나가 에덴 동편 눈물에 거하였더니," (창 4:5~16)

어떤 족보에 의하면 가인의 아버지 노아는 에노스는 첫 번째 여호외를 예배한 자였다고 언급되어 있다.

"셋째 아들을 낳고 그의 이름을 에노스라 하고 이르되 그에게 사람들이 비로소 여호와의 이름을 불렀다." (창 4:26)

이처럼 제사관들이 첫 번째 여호와 예배자로서 전승에 의하여 기억되어진 증거가 있다. 이것은 그들이 물론 유일신론자들이었다는 것을 말하려는 것이 아니라, 그들의 신앙이 족장들의 신앙과 유사했음을 말한다. 여호와 혹은 만군의 여호와(Yahweh-Sab'oth)는 조상들의 하나님의 명칭이었을 것이며 또한 종족의 신으로서만 생각된 듯하다. E문에서,

광야에서, 가나안에서; 능력있고 만유를 지배하는 주 있다는 모세의 하나님으로 보지는 않았다. 그리고 여호와주의는 전 족사이에 있었다고 해도 좋으나 모세가 이스라엘에게 가르쳤던 여호와주의와 결코 같이 생각할 수는 없다.

모세가 제사관(미디안사람)들 사이에 어우르는 동안 그는 잊어버렸던 족장들의 종교에 처음으로 집었고 또한 신적이름인 여호와에 대해서 처음으로 알았다는 것은 가능한 일이다. 그가 제사관으로 부터 배운 것이 Burning bush의 경험에 실려진 준비였을 것이다. 그때에 그는 여호와 이름의 충분한 의미를 이해하게 되었을 것이다.

만약 위에 말한 가인이 옳다면 유다와 남쪽지파들은 모세가 출애굽 당시에 나타났던 여호와의 진정한 경륜에 대하여 그들에게 가르치기 오래전에, 전족으로 부터 이미 어떤 여호와주의 형태를 배웠음이 분명하다는 것도 가능하다. 남쪽지파들의 초기역사를 엄밀히 재구성한다는 것은 실제로 어려운 일이다. 그러나 유다와 시몬지파는 모세와 함께 E문에서 나온 지파는 아니었을 것이다. 그들은 출애굽 당시에 약속의 땅 남쪽에 있는 오아시스인 기세스·바네아 이 부근에 불안정한 유목생활을 하며 살고 있었던 것 같다. 여기서 그들은 몇몇 다른 종족들과 동맹하여, 즉 G지파인 유다, 시몬, 은니엔, 갓, 레위, 겹족과 근근동맹(amphictyony)을 형성하여 살았다.

위의 견해 G지와 구름은 겹족으로 부터 알아왔던 여호와주의의 어떤 형태를 따왔을 것이다. 그러므로 유다와 남쪽지파들은 매쉬라사람들의 혈통인 모세가 E문에서 이끌었던 요셉지파를 그들에게 인도했을 때에 여호와주의에 대해서 전혀

생소한 것은 아니었다. 모세는 그들에게 새로운 하나님을 가르칠려고 하지 않았다. (왜냐하면 이미 그들은 여호와를 알고 있었다). 그러다 모세는 그들에게 새로운 신앙을 가져다 주었다. 여호와에 대한 새로운 신앙도 광야에서 모세와 함께 한 유다와 다른 지파에 의해 형성되어 갔다.

"모세가 여호와께서 이스라엘을 위하여 바로와 애굽사람에게 행하신 모든 일과…… 이드로가 여호와께서 이스라엘에게 모든 은혜를 베푸사 애굽사람 손에서 구원하심을 기뻐하여 가로되 여호와를 찬송하리로다 너희를 애굽사람 손에서와 바로의 손에서 건지내시고…… 이제 내가 알았도다. 여호와와는 모든 신보다 크시므로" (출 18:8-11)

만약 이러한 견해가 옳다면 J와 E의 전승사이에서 어긋남은 잘 용납될 수가 있다. E는 북쪽지파의 전승을 대표한다. 이 지파들중 가장 우수한 지파는 에브라임과 므나세이다. 이 두지파는 모세와 함께 출애굽했던 핵심적인 지파들이다. 그래서 그들이 여호와에 대해서 처음으로 알게 된 것도 모세를 통해서였다. 출애굽의 이야기를 말하는 중에 이 지파들이 모세를 통하여 처음으로 여호와와 계시되었다고 강조하는 것도 당연한 것이었다. 한편 J문서는 남쪽 지파들의 전승들로 편집되었는데 그것도 역시 유다지파의 전승이다. J의 견해는 처음으로 여호와 이름이 계시되었다는 것이 새로운 이름을 알려 주었다는 의미에 근거하지 않았다. 그들은 전족으로 부터 여호와에 대하여 오래전에 알고 있었으며, 그러나 모세는 그들에게 여호와이름의 의미를 이해하는 새로운 방향을 제시하였던 것이다.

二樂

孟子의 기주 三樂 가운데 "得天下之英才而教育之"라는 말이 있고 論語 개권 박두에는 孔子의 "學而時習之不亦說乎"라는 말이 있다. 전자는 교육의 즐거움을 말하고 후자는 배움의 즐거움을 말하고 있는데, 그것은 한말로 하면 학문의 즐거움을 말하고 있다. 공자나 맹자 같은 성인이 그것이 즐거운 일이라고 말한 것을 보면, 아니 그런 성자의 말이 아니라 고히더라도 학문하는 즐거움이 가장 고상한 즐거움인 것은 부인할 사람이 없을 것이다. 여러가지로 부끄러운 나이지마는, 그러나 하단 앞 에 한 감사하는 한가지는 하나님께 시 베게 이럴때 부터 학문에 즐거움(취미)을 갖게 해 주신 일이다. 좋은 학교를 다니지 못하고 어리석게도 쓸데없는 공부에 너무 무리몰래 시 많은 손해를 보기도 했지만 이 날까지 한사라도 내 손에서 짝이 여난 적은 없었다. 몹시 지팡을 해주 는 헌에 있어서는 공부는 아무리해도 싫지가 않다.

나는 지금 말단의 일석에서나마

가르치는 사람이다. 그러다 그것은 남이 나를 볼 때에 내가 다들 볼 때는 그보다는 훨씬 더 나는 아성도 배우는 사람이다. 가르치는 선생으로서의 나는 여러가지로 자적이 부족하지만, 그러나 나는 굉장한 훌륭한 선생님들을 많이 모시고 있다. 내 시제에는 동서 고금의 여러 현인 학자들이 가득차 있어서 언제든 나를 대해주고 가르쳐 준다.

학문의 세계는 실로 깊고 넓다. 내가 전공하는 분야의 신진주의 학자들이 쌓아 놓은 학문의 심오함에 접할 때 나는 감탄을 하고 자신의 심리 부족함을 느낄 때가 많다. 그러면서도 나는

학문의 분야에 유혹을 받는다. 종교학, 역사학, 어학, 문학, 그 중에도 특별히 국사, 국어, 국문학 등의 한국학 등이 그것이다. 나는 이런 적에 무리한 공부로 몸을 다쳐 죽을 고비도 겪었지만, 지금도 공부 때문에 몸을 희생시켰으면 시켰지 때 때문에 공부로 희생시키지는 못하고 있다. 그래서 공부가 없는 좋은 숲속에 살 면서도 아침마다 하기로 작정한 산책도 하고 싶은 공부때문에 또

기는 공부 때문에 노상 배 먹기가 인수나. 이러한 때 늘 아쉬운 것은 시간이다. 학교 구내에 살고, 또 보직은 맡고 보니 나에게 소요되는 시간은 실로 무한정인데, 하고 싶은 일이나 공부를 다 하지 못하는 것이 나의 큰 불만이다. 하고 싶은 대로 다하지 못하는 것은 공부만이 아니다. 그것은 신앙생활에 있어서도 그렇다. 이왕에 목회를 할 때는 무척 비쁘기는 했지만 비교적 생활이 단순한 편이어서 가정에서의 신앙생활을 유익적으로 재미있게 할 수가 있었다. 한 주일에 몇 번씩은 가정에 배를 드렸 다. 심방하고 돌아오면 몸과 마음을 타거나 노래로 내가 즐겨 부르는 찬송을 할 뿐이다. 내가 즐겨 부르는 우리집 가정 찬송은 "수애수보다 귀한 것 없네"와 "여호와 선한 목자"이다. 그리고 식탁에 온 식구가 함께 둘러 앉으면 우리 집 가정 표어를 제창한다. 그것은 "항상 기뻐하자, 쉬지 말고 기도하라, 범사에 감사하라"이다. 그러나 이러한 유익적인 가정에서의 신앙생활이 너무도 부각하고 관수해진 생활 때문에 깨어진 것이다. 금년에도 베 금요일에는 가정예배를 드리기로 했

나 그것도 겨우 몇번밖에 실행하지 못했다. 방학 때는 다른 일을 다 제치 놓고 성경만 가지고 산에라도 들어가 한 달쯤 성경 읽고 기도하는 것만 하겠으면 했어도 그것이 되지 못한다. 학문의 즐거움 즉 공부에 대한 재미를 이야기했지만 공부에 대한 재미로 치면 성경 읽는 것처럼 재미있는 일이 또 없다.

학문에 대한 즐거움은 분명히 고상한 즐거움이다. 신앙생활(경건)에 대한 즐거움은 분명히 거룩한 즐거움이다. 학문이 부족하지만 학문에 대한 즐거움(취미)을 갖는 것, 신앙이 부족하지만 신앙생활에 대한 즐거움을 갖는 것, 다는 이것을 잘 하다면 감사한다. 또한 우리 학교가 경건과 학문의 도장이라면 비록 부족하지만 이곳에서 경건과 학문을 가르치는 아니 배우고 노력하는 나는 이것이 나의 친척이라고 생각한다. 동시에 나에게 있는 이 친척을 충분히 감당하지 못하는 안타까움도 있다.

그러므로 나의 오직 하나의 바램은 앞으로 나의 학문이 더하고 경건이 더하여 그것에 대한 나의 즐거움이 더욱 온진한데 이르는 것이다.

羅采雲 (조교수)



I. 인간 문 선명(文鮮明)

세계기독교 통일선명협회(The Holy Spirit Association for the Unification of World Christianity)(세창 통일교)의 교주 문 선명은 본명이 문 용명(龍明)으로서 1920년 1월 6일(음력) 평북 경주군 관주면 상사리에서 농부의 아들로 태어났다. 소년기에는 시관에서 한학(漢學)을 배웠으며 후에 상경하이 영등포구 옥석동에서 하숙생활을 하면서 동양공업학교를 졸업했다. 그 후 독일하여와 세다대학에서 전기공학을 전공했다고 말하나, 일본 내일신문이 조사한 바 졸업생 명단에 그 이름이 없는 것을 보아서 화세다 대학에 다녔다는 사실조차 의심스러우며 오히려 어느 상공학교를 다녔으리라 추측된 뿐이다.

해방 후 일본서 귀국한 「문」은 1945년 27세 때 평양에서 자기의 독립교회인 "광해교회"를 세웠고, 밤낮으로 신도들이 모여 손을 치면서 찬송을 부르며 큰 소리로 기도하고 방언을 하며 빙자론 고친다고 안수를 하는 등의 법석을 면에서 이웃 주민들의 진경소동을 받기도 했다.

오늘날 소위 통일교에서 마치 자기들의 독창적 원리(?)인양 표방하는 원리 강론을 우리는 쉽게 그것이 김 백문의 상신신학과 기독교 근본원리의 표본임을 볼 수 있다. 실제로 「문」은 이미 1946년에 파주에서 김 백문의 이스라엘수도원에서 약 6개월간 「김」에게서 배웠던 것이다. 그러나 이 원리강론이 그들의 근본교리가 아닌 것은 이미 알려진 사실이다. 소위 미갈음의 교리가 그 근본인 바, 우리는 「문」의 여성편력에서 그 근거를 알 수 있다. 우리 사회는 성의 윤리적 타락을 용납하지 않는 바, 따라서 「문」의 감옥소 출입도 잦았고 그 기록들이 그런 사실을 뒷받침해 준다.

「문」은 1948년 8월 10일 공산치하의 대동보안서에 사회진선 문란협회(혼음)로 구속되었으며, 1949년 2월 22일에 신의 계시를 믿자하며 본처를 두고 여신도 검모기와 강제결혼을 함으로 다시 북괴에 우서는 그혼 혼음 및 간음죄로 구속하여 「문」은 5년 6개월, 「김」도 여신은 10개월의 실형을 인도받고 용남형무소(구용남비로공장)에 수감되었다. 1950년 10월 14일 국군의 북진으로 석방되어 1.4후퇴시 남하하여 1951년 1월 27일 부산에서 집회를 시작했고 1954년 5월 1일에 서울 성동구 북악동 39번지의 초가집에서 미로소 세계 기독교 통일 선명협회라는 기관을 내걸고 포교를 시작했다.

이 「문」에게는 그의 오른팔이라 할 수 있는 유 효린(오산 춘, 경성계대 의학부 중퇴 3년전 사망)이 있었으며 그는 「문」과 동향인으로 1953년 12월 부산에서 설득되어 입교한 자로, 사실상 문선명 일파의 모든 교리·주장을 체계화시킨 자이다. 또한 김 원림, 박 중화등이 「문」을 적극 수행하였다.

본격적 포교활동은 시작한 이들은 55년에는 흥인동을 거쳐서 장승동으로 이사하였고, 이 해에 당시 이화여대 사회사업과 교수 김 영운 외 4명과 이대생 70여명이 「문」과의 혼음사건에 관련되어 기소되었고, 김 영운 등 5명 교수는 면직되고 학생 14명이 퇴학당하는 사건이 일어났다(참조: 세계일보 1957. 3. 18, 5. 13, 5. 20.). 이 일로 「문」은 7월 4일 사회진선 문란과 풍기 문란으로 간부 4명과 함께 3개월간 구속되었으며, 이 사건을 세계일보는 7월 6일자에 특종으로 「정체를 드러낸 통일교」란 제하에 「교수 문을 구속」 「최상 속속 드러나다」고 관부연도 농락(?) , 자기와 사귀면 구세주 낚는다」란 부제하에 사건진모를 파헤치고 있다. 「문」은 10월 4일 서울지법에 의해 병보석되었다. 그의 전편력도 다양하여 그가 일본에서 귀국하였을 때, 교구는 그리 많이 받지 않았으나 매력적이고 경열적이며 미모인 최 모양과 결혼하였고 이 사이에서 경희교교과 경희대학 사학과를 거쳐 현재 독일한 아들을 낳았으며, 최씨는 현재 영락교회에 다니며 「문」으로부터 일정한 생활비를 받으며 동대문구 이문동에 살고 있다(72년 당시),

이 후 「문」은 또 한 여자와 동거하여 「희성」이란 아들을 보았는데, 이 여자가 누구인지는 알려지지 않았으나 인세에 영문과를 다니던 김 명희양이 아닌가 한다. 이 김 양은 신교사 언더우드의 양녀로서 1학년때(1954~55년경) 「문」의 신부 후보자로 잡히 자퇴를 하였으며, 이때부터 「문」과 동거를 하여왔던 것이다. 그러나 이 김양도 또한 60년에 소위 「우주의 어머니」란 한 학자(鄭鶴子)에게 밀려난 결과가 되었다. 그러나 최 근엔 다시 들어갔다는 얘기가 있다.

「문」은 1960년 3월 그의 나이 41세 때, 현재의 부인과 결혼했는데, 이 여자는 그들의 복귀설리에 가장 맞는다는 당시 18세의 애교적이고(?) 정열적인(?) 성경여자고등학교에 재학중이던 한학자였다. 통일교에서는 결혼을 '어린 양의 간처'라고 하며, 이 여자를 '우주의 어머니' 또는 '삼 어머니'라고 부른다. 이 「한」 여인은 여아 「예진씨」(신도들이 이렇게 부름, 현재 9세)와 남아 「효진씨」(현재 7세)를 낳았는데, 통일교에서는 이 두 남매를 인류 역사상 최초의 '최초의 자녀'라고 한다. 섹스문제로 이렇게 많은 감옥소 수감 기록을 가졌으며 여성편력과 이혼의 영수인 그에게서 난 아이들이 죄가 없다고 그들은 억지부리는 것이다.

이상과 같이 「문」의 사생활은 종교지도자로서 도저히 용납될 수 없는 지저러운 문세를 지니고 있다. 「문」의 "한국기독교계 신종교신체" NCC 기독교 인간

교회가 대처해야 할
敵그리스도는 통일교



◇ 젊은 시절 어느날의 인간 문 선명
「영계를 통해보면 예수님이
선생님께 경배한다」가르쳐

(1972. 5) P. 5, ".....그 [문선명]의 사생활은 종교지도자로서 용납될 수 없는 저지, 많은 문제를 지니고 있다. 그는 본체를 비리고 세번이나 결혼하여 배다른 삼남 -녀를 두고 있다."참조), 썼었을 지 초라하도 그의 사진과 대조되게 그의 현 모습은 비참하며 오색적이다. 그의 성품은 심급하고 독선적이다. 한국 북음신보 용간 393호, 1968. 11. 10.에서 통일교의 증진금인 한 여간부의 "문선명은 미녀나 부자 여자만 좋아하고, 나는 그렇지 못해서 아무리 봉사해도 그에게 잔 보이지 않다가 끝내는 주방을 받았는데, 그 내막에는 혼음이라는 교리가 있어 많은 부녀자들이 희생당한 것을 발견하고 탈퇴했다"는 증언에서 더욱 「문」의 모습이 그대로 나타난다.

원리강론 용서에서의 영역 원리강론 시문 등을 보면 그들이 「문」을 제립주로 신격화시키고 있음을 볼 수 있는데 깨비있는 것은 이 제립주가 영어신력은 없었는지(제립주 「문」은 능치 못한 일이 없을 디인데) 미국으로 초청되었을 때 이를 위해 여러 달 동안 영어 공부를 했다는 사실이다(최진덕, Korea's Tong-II Movement Royal Asiatic Society Vol. 43 p. 170참조).

한 바디로 말해서 통일교는 그 모티브가 섹스임을 알 수 있고, 교주 「문」의 섹스 편력이 이를 뒷받침한다. 후술하겠지만 그들의 피갈음의 교리도, 신학도, 인류의 타락과 복귀의 교리도 모두 그 섹스에 근거하고 있다. 이렇듯 통일

교가 그렇게도 지탄을 받으면서도 「섹스 모티브」에서 말미치 못하는 것은 교주 「문」 자신이 비로 「섹스」에 얽여 복잡한 여자 관계를 이루어 왔음 때문이요, 그의 호색적이고 피비방성적인 독신이 자기 정당화를 위해서도 이윤 성화(聖化)시켰어야만 했을 것이다. 비단 「문」만이 아니라, 그의 주위인물이며 유효원의 동생인 효영, 사촌인 효민, 등도 그들의 본부인이 현재 서울 모처에 살고 있고, 그들은 모두 법적 이혼절차도 밟지 않은 채 새부인과 동거를 하여 자녀까지 보았다. 본부인들은 모두 통일교의 그 망치한 흑막을 안 뒤, 참 신앙을 위해 취치나왔고 통일교측은 이혼을 장요히 숨겨 소송까지 벌이고 있다.

적 성관계물 신자들과 백음으로 구원의 십리를 이루는데 집약되어 있고, 그를 중심으로한 혼음, 소위 미갈음(미바꿈)의 의식(NCC 기독교 인신(1972. 5), p. 5참조)은 통일교 교리의 핵심이요 전부인 것이다.

이와같은 혼음사교의 始源은 이미 종교학에서 지적하고 있는 교제 구브로(Cyprus)섬에 있던 '아프로디테'(Aphrodite), '아스타르테'(Astarte)등의 女神聖所와 바빌론의 밀리타(Mylitta)사신의 혼음邪教에서 그 유래를 살펴볼 수 있다. 이들 邪教에서는 혼음이 부도덕이나 상욕담이 아니라 하나의 신성한 종교적 의무로서 행해진다(Encyclopaedia of Religion and Ethics, 1918, vol. 10 p. 680 참조). 인간을 유적으로 구원하기 위해 은 제립주로서의 문선명과의 성교를 통해 깨끗한 피를 받는 통일교의 피갈음 의식은 「문」과의 유채적 관계물 맺은 여자 신도가 다른 남자 신도와 관계를 함으로써 이루어지 나간다. 즉 「문」과의 성교를 한 여자는 그 즉시 피가 깨끗해지고, 다시 이 여자가 다른 남자와 성교를 할 경우 그 남자의 피도 깨끗해지며, 이 남자가 또 다른 여자와, 그 여자가 또 다른 남자와 관계를 맺는 것으로 유적구원이 끊임없이 확대 되어지 나감으로써 소위 「문」 에수를 중심으로 한 하나의 통일된 대가족 사회가 계속적으로 형성되어가는 것이다. 따라서 「문」은 인류 구원의 사명을 위해 세상의 모든 여자 와 반드시 직접적 성관계를 한 필요는 없는 것이다. 그러므로 그는 여자 신자들 중에서도 인물이 예쁘고 돈 많은 여자를 골라서 종교의식의 미명 아래 음욕을 배우고 있는 것이다(한국북음신보 1968. 11. 10. 1144號 박사 기고문 참조).

그러나 이런 혼음의식이 이교교리에 의해 원천히 은폐되어 있기 때문에 대부분의 일반 신도들은 알지 못하고 있다(NCC, 기독교 연감(1972. 5), p. 5참조). 심지어 피갈음 의식은 상원교 내에서 ①認定 ② 確認 ③ 確定的 3단계로 구분되어진 신자 가운데 최종 단계인 確定期에 들어간 자들에게만 행해진다(신화 정지 1957. 6월호 참조).

또 이것이 복미의 상황 속에서 행해지기 때문에 이 단계에 아직 도달하지 못한 신자들은 막연하게 추종하거나 또는 진히 알지 못하는 단계에 미루고 있다. 또 실제로 혼음을 행한 신자들 가운데서 실패 후회물 하고 뒤늦게 미치 나오려해도 비밀의 단로를 두려워하는 통일교의 위기와 여자로서의 견딜 수 없는 수치심으로 인한 목비권 행사, 그리고 은밀한 가운데 행해진 결과로 물치 증거가 없기 때문에 침묵하고도 교묘한 위장 속에서 음욕과 즐락을 배우고 있는 것이 문선명을 위시한 통일교 간부 및 광기 추종자들의 현황이다. 그러나, 그럼에도 불구하고 지저러운 단죄가운데 의해 이와 같은 통일교의 만행이 끊임없이 폭로되고 있음은 지극히 다행한 일이라고 하겠다. 한국교계 증진금 제도 차 가운데 상당한 문들이 이런 만행에 의한 피해자들의 인적 사항을 확보하고 있으며, 본 필자들도 일부 확보하고 있다.

—때로, 유효원의 제부 딸인 이순애는 통일교 까닭에 목숨을 잃었고 문선명 과 혼음했는데, 그녀는 ① 남자는 「문」을 하나님으로 알았고 ② 남들이 혼음했으며 ③ 따라서 증인이 없고 ④ 부끄러워서 「문」을 고소 못한다고 말했다(Christian Elite, 서울대학교 종교대학

이렇듯이 통일교는 아직까지도 혼음문제가 말병이 되며 피갈음이란 비화된 혼음용어로서 그들의 음용성을 감춘 채 문신남신비문은 유린하고 있는 것이다.

II. 教主 文鮮明

문선명을 教主로 받들고 있는 혼음邪教인 소위 통일교의 망치한 가르침의 골자는 다음과 같다.

인류가 타락하게 된 것은 에덴동산의 이브가 천사장이었던 시탄과 불륜한 육체관계, 즉 불법적인 성교를 함으로써 이루어졌으며, 이 사건 이후 대이난 모든 인류의 천관 속에는 사탄의 악한 피가 유전되어 흐르고 있기 때문에, 인류가 타락 이전의 축복된 본래의 위치와 상태로 복귀하려면 타락하게 된 경로와 정반대의 똑같은 경로를 취함으로써 가능하며(소위 복귀론), 따라서 예수와 유세적 성관계물 히어 새로운 피를 반응으로써만 영육간의 구원이 가능인데, 2천여년전 예수 그리스도는 자기들 따르는 무리들과 유세적 관계를 짓기 전에 인간들의 무지로 감히 십자가에 달려 돌아가심으로 인류 구원의 목적을 이루지 못했기 때문에 부득이 그의 못 다한 임무를 완수하기 위하여 예수는 다시 제립하지 않을 수 없게 되었는데, 이 제립한 예수가 비로 통일교 교주 문선명이라는 것이다. 따라서 통일교 내에서 '사주님', '제립주', '우주의 아버지'로 불러우는 교주 「문」의 사명은 육체

선명이다

의 정체

의, 1970, p. 47 참조).

이러한 혼용사교인 통일교회 관련된 혼용사의 계보를 살펴보면, 원래 그 모체는 이복 평양에 있던 李龍道·黃國柱와였다. 이남에 내려와 있는 것은 이 파의 갈래들로서, 첫째가 「문」을 교주로 한 세계기독교 통일신명교회(통일교), 둘째가 丁得恩을 중심으로 한 삼각산 기도단으로 여기에 신앙촌 박태선이 편입되어 있으며, 다음이 金百文을 중심으로 한 이스트라인 수도원이다. 갈래로 이것들은 서로 엮이지 있음이 사실이다(한국복음신문 1968. 11. 10 참조).

이와 같은 혼용사교 집단의 특징은 처음부터 천서히 의도적인 교주와 장부들과는 달리, 평신도들은 무지 속에서 이것을 구원술이 되기 위한 필연적인 종교의식으로 받아들여는 것이다. 1970. 10. 21 상오 10시 30분 장승제유관에서 행해진 777명의 회동헌회에서 이미 간 일러진 통일교의 합동헌회의 목적도 이러한 혼용사교에 입각하여 개립주 「문」의 미를 받는 네가복시회를 이루려는 것이다.

그러나 이들은 기독교의 복음의 내용과는 달리 육신의 부활을 부정하면서 ".....죄를 회개하고 어제의 나보다 오늘의 내가 좀 더 신하게 되었다면, 우리는 그만큼 부활한 것이 된다....." (원리강론, p. 182)는 식으로 "보다 나은 삶이 곧 부활"이라는 해석을 내리고 있는 천서적인 케타추주의 邪效이기에 이 집단의 두드러진 특징은 이미 지적한 혼용사교에 입각한 세스의 환락 이외에 권력과 재물에 관한 것이다. 예수가 동방의 한국에 제립하리(원리 강론, p. 540), 기독교가 한국에 들어오기 이미 오래 전에 하나님은 경건복에 한국으로 계시야

평권 소유욕을 가지고 있다. 하나의 종교집단이 정권단위를 목표로 움직이는 현상은 일본의 공명당의 경우에서 쉽게 찾아 볼 수 있다. 이러한 목적 달성을 위한 방도의 일환으로 통일교는 오늘날 만공을 내세움으로써 반공을 국시로 삼는 한국 사회에서 활동할 수 있는 발판을 효과적으로 마련하면서, 국제승강인명(건국대학 앞에 이 기관의 본부건물 소재, 1972년 당시), 등의 국제적 조직을 창신하여 국제선교와 병행하여 국제적 세력으로 등장하고자 온갖 안간힘을 쓰고 있음은 주지의 사실이다.

그러나 이러한 통일교의 반공정체가 자신들의 목적 달성을 위해 인식적으로 취하는 위장 정책인지는 저들이 ".....시의주의는 진정한 민주주의적 경제사회의 이 루기 위하여 나오게 되는 것이다"(원리 강론, p. 465)라는 김일성식의 앞장달출한 말을 하면서 ".....오늘의 민주주의는 공산주의를 극복시킬 수 있는 아무런 이론도 실천력도 갖추지 못하고 있다....." (원리강론, p. 12)고 가르치고 또 그 신도들은 공공연히 "자기들은 공산주의도 환영한다"(Christian Elite, p. 48참조)고 말하고 있는데서 쉽게 그 진면목을 드러내고 있다. 자신들의 목적 달성을 위해 승공(勝共)을 표방하는 저들이 사실은 乘승(乘勝)을 하고 있지만 않은지 저의 의심스러운 바 있다. 신지로 대학가에서 수시로 개최되는 통일교의 승공강연회에서 반공보다는 통일교 원리 상문과 세력확장에 전적으로 주력하고 있는 것도 이러한 심층을 더욱 굳게 만들어 주고 있다. 서울의 주요한 대학가에 소위 「학사」를 만들어 앉았으며 지방학생들의 숙식문제를 해결해 주면서, 돈있고 순진한 학생들을 유인하는 저들의 술책은 교회와



◇ 문선명과 그의 세째 처 '우주의 어머니' - 1960년 결혼식이 끝난후 입을 주고 있다.

가 제립할 것을 가르치셨으며(원리 강론, p. 547), 또 ".....하나님은 이미 이 방위에 인생과 우주의 근본문제를 해결하게 하시기 위하여 한 분을 보내셨으니, 그 분이 바로 문선명선생이시나....." (원리강론, p. 17)라고 주장함으로써 통일교의 유치하고도 가소로운 이단 성격이 짙음이 드러났다.

해외교로 관동에서도 「문」은 "살아 있는 주님"(living Lord)으로 선전되고 있다(The New Religions of Korea VXLIII, 1967, p. 170).

한국의 지도자들의 이 심단에 대한 안일한 판단과는 달리 통일교집단은 또한 한국내의 그 어느 심단보다 강변한

당국은 주목해야 할 것이다. 또한 이화공기총 공장 운영과 함께 전국의 종교유상을 거의 다 장악하고 있을 뿐 아니라, 한때는 M. 16공장 건설에도 손술써 보려고 헌신이 되어있었고(1972년 당시) 기타 기업체 및 교육기관 운영을 통해 정적 안락에서 저들의 목적 달성을 위한 물자의 신통적 축적에 주력하고 있는 현실은 정부지도자들과 온 국민이 예의 주시해야 할 것이다.

지상을 통해 申四殿박사와 韓哲河박사가 지적한 바와 같이 가증된 이중 혼용교리로 수많은 젊은 여자들의 경조를 유인하고 행복한 가정은 무수히 파괴함으로써 사회질서를 어지럽히고 있는 이

사교 집단이(한국 복음 신보1968. 11. 10과 및 기독교보 1970. 11. 7자 참조) 스스로의 자체 실력이 견디려고 기회가 열릴 때 인세 이만한 방향으로 나아갈지언정 아무도 예측할 수 없는 것이다. 「문」은 강박하고 치밀한 조직을 통해 기존사회의 구조를 틀어쥐고서 자신이 생각하는 혼용으로 통일된 지상신수를 만드는 것을 이상으로 하고 있다(이내학보1970. 11. 23참조). 이 집단은 진정한 종교단체도 진정한 반공단체도 아니다. 서울대학의 申四殿박사도 지적하고 있듯이 통일교에서는 각 등리까지 새로 조직을 가지, 정권을 잡으면 그 반대파를 암살시키겠다는 유언비어를 퍼뜨리고 있을 뿐 아니라(한국복음신보 1968. 11. 10참조). 정권을 아직 잡지 못한 지금도 자기들의 비밀은 폭로하면 죽인다고 협박하면서, 신도들의 재산을 헌납 형식으로 무자비하게 착취하며(무음신보 참조)자체 자금을 확보하면서 그 돈으로 '리틀 엔젤스' 등을 동원하여 교묘하게 해외 선전에 주력하며(최근 백악관, 영국 황실 및 일본 장기 공인, 등) 그 신력을 쌓아가고 있는 것이다. 더욱이 작년에 뉴욕·타이베이에 막대한 돈을 지불하면서(값비싼 외화를 남비에 가면시)제립주로서 자기의 모습을 선전하는 단계에까지 도달하게 다른 것을 살펴볼 때, 이러한 「문」의 행위는 온전한 재정선으로 취하는 행태라기 보다는 사단의 악행에 완전히 사로잡힌 마친 것으로 볼 수 밖에 없다.

『선명님은 비록 아무런 악한 일을 하더라도 하나님께서 그것을 악으로 인정하시지 않게 되어 있다』고 신자들 기만

統一敎原理는 "異端的 主體思想"

통일교는 동방교 보다 유해한 집단

이상에서 우리는 해괴망측한 혼용 邪敎교주 문선명을 중심으로 통일교 집단을 형성한 근거를 가지고 暴露했거니와, 「文」과 오살에 이르기까지 불우엄한 정복을 가지고 있는 현이하여대 사회학과 權信德교수는 그의 "신종교집단에 관한 비교연구"란 冊 p. 17에서 ".....문선명 자신도 '선명님(문선명 자신)은 자신은 비록 아무런 악한 일을 하더라도 하나님께서 그것을 악으로 인정하지 않게 되어있다'고 수차 말하였다"고 기록하여 밝힘으로써 가증된 혼용사교 교주 문선명의 음흉한 지의를 제대로 드러내 놓았다. 자신은 아무리 악하고 음탕하고 기괴망측한 것을 해도 벌을 받지 않게 되어 있다고 미리 입을 열어놓은 후에 시뻘한 교주 문선명은 온갖 불비와 불의의 거림없이 자행하고 있는 것이 다. 참고로 최선덕 교수의 아들인 주동훈은 서울대학 재학시절 부터 서울대학 통일교 선교책임자로 있었고 지금은 종로구 연건동 195-35소재 사교 통일교 집단인 "동승교회"(?)의 책임자로 있다.

사교 통일교집단은 예서 "교회"라는 이름으로 그 정체를 위장하고 있는 바, 이 무시무시한 이단 혼용사교 집단의 자칭 다칭으로 "교회"라고 부르는 것은 '그리스도의 몸'을 모독하는 엄청난 잘못임을 알아야 한다.

III. 결론

진본적으로 통일교 교주 문선명은 2천여년 전에 예수 그리스도가 이루지 못한 육의 구원을 자기가 개립주로서 완성이기 위해 왔다고 주장하면서, 자기와 한학자의 신혼을 1960년대의 중대론적 구속사로 인식시키려드는 가증되고 용악하기 그지없는 '적(敵) 그리스도'(the anti-christ)요 사것꾼인 것이다(요한 1시 2:18 및 고린도후서 11:14참조). 그러므로 장모신학대학장 이종성 박사는 1970. 11. 14 기독교보에 기고한 글에서 그리스도론이 없으며, 십자가를 부인하는 이 집단을 비술사도가 가장 경계한 「나쁜」복음의 무리로 단정하여 기독교가 아니라고 주장하고 있으며, 연세대 문상의 교수는 NCC 기독교인명(1972. 5. p. 5)에서 통일교는 기독교의 말을 쓴 신종교로, 문선명을 개립주로서 선전화하는 문선명교이지 기독교는 결코 아니라고 단호히 규정하고 있는 것이다.

인류역사를 살펴볼 때, 한 국가와 민족에게 가장 치명적인 해독을 끼치는 것은 거짓된 사교와 잘못된 사상이다. 이 가운데서도 사교의 해독은 통사 감각을 수 없이 피어나가는 진명명과 같이 국가와 민족의 정신을 그 뿌리부터 끊어 썩어 버리게 한다. 박태봉집계는 지난 10월 9일(1972년) 담화문에서 "異端的 主體思想"이 지니는 해독성을 경계하진 바 있는데, 앞서 우리가 지적한 내용에서 볼 때, 통일교야말로 문선명을 중심으로한 異端的 主體思想의 진형이라고 하겠다.

이와 같은 가증된 무리인 집단의 난무하게 된 사실에 대해 누구보다도 우리 기독교인 자체가 먼저 그 책임을 통감해야 할 것이고, 또 이런 집단이 그 내로 방관하는 소관당국 지체도 종교적 주지에 대해 뒤늦게나마 철저히 자정해야 할 것이다. 통일교가 당장 눈 앞에서는 국가 사회를 위한 어떤 공헌을 하는 것처럼 떠벌리는 것도 전국은 그들의 정체를 이방에서라도 위장하려는 술책임을 보아야 한다. 문화공보부가 종교의 중요성을 인식하고 1970. 12. 12. 韓國의 宗教를 발간하여(1972. 12) 종교의 진정한 발전을 위한 태도를 분명히 한 것은 높이 평가할 일이나, 여기에 통일교가 기독교내한 개혁장교회(세창 동방교), 등의 유해한 사미 종교인 이념적 수세력을 포함 소개한 것은 커다란 실책을 저지해 두고자 한다. 이 기회에 전국 교회에 마지막으로 한미디 밝히 강조해 두는 것은 통일교는 기독교가 아니라는 사실이다. 저들은 "일생을 물레보던 에 수님이 선생님께 [문선명에게] 경배하는 것을 누구나 다 알 수 있다"고 가르치며 "과거는 우리기도 대상이 예수였으나 지금은 선생님을 상대로 기도하던 적이 은혜받는다"고 하는 신도 인정난 무시무시한 이단사교집단임을 알아야 한다. 통일교는 동방교보다 더욱 용악하고 유해한 집단임을 지시해 준다.

이제 우리는 민족의 역사를 통해 국내외적으로 가장 어려운 시대에 서 있다. 지도자와 국민전체가 하나가 되어 파란한 자세로 이단적 수세력을 몰아내고 "이중개혁"과 "신생한 운동"(한국복음신보, 1968. 11. 10참조)으로 예수 그리스도의 복음에 입각한 새로운 정신 질서를 창조해야 할 것이다.

끝으로 이 부족한 글이나나 나온 수 있도록 많은 격려를 해주신 이 중성학장님, 서울 대학의 심심한 박사님과 바쁘신 중에 틈틈히 귀중한 시간을 내시신 많은 자료를 제공해 주시며 이공이 주신 인내적이고 문상의 교수님, 통일교에 의한 피해자 자료를 말씀해 주신 무교회 문 창근 목사님 및 교계 중진 목사님들, (후: 피해자들의 구체적 인적 사항은 그분들을 위한 목사님들의 권고에 따라 일일이 여기서 밝히지 않음) 그리고 이 문제를 놓고 항상 열려하며 써쓰고 있는 현대대학과 서울대학 그리고 신학대학 형제들께 깊은 감사사를 드린다. <金啓年, 金百文, 朴啓萬, 嚴明球, 洪健<

신학 에세이

<행복의 일관적 이해>

이스라엘사람들의 찬양과 감사의 노래로서의 시편이 "복 있는 사람은....."이라는 말로서 그 첫머리를 시작하고 있음은 윤리학이나 적어도 행복의 문제에 관심이 가지고 있는 사람에게는 자못 흥미있는 일이다. "행복"이라는 말 만큼 사람들에게서 소유욕과 동경의 대상이 되어온 메리웠는 말도 별로 없을 것이요 그래서 그것은 수천년 전부터 많은 학자와 지식인들의 탐구의 대상이 되어왔다. 행복은 누구냐가 추구하는 것이며, 또 그 자체로서 추구하는 것이 아니라 그의 궁극적인 목적으로서 추구되고 있다는 것은 인간 수급한 만한 것으로 받아들여도 부당하리라 본다.

그런데 문제는 그 행복이 과연 무엇인가 하는데 있어서 사립에 따라 매우 다양하게 이해되고 있다는 것이다. 재산, 권력, 건강, 명예 비위가 행복과 동일시 되기도 했으며, 쾌락이 곧 행복이라는 一階의 학파도 있었고, 덕을 행복으로 보는 고상한 인격도 있었다. 시암인의 전통에 있어서 최초로 윤리학의 체계를 완성했다고 보여주는 아리스토텔레스는 그의 윤리학의 중심문제였던 행복에 관해서 다른 모든 길의 부당성을 지적하고 그의 스승 플라톤의 견해까지도 그 자체가 행복일 수는 없다고 하여 물리치고난 후 "행복은 덕에 따른 정신의 활동"이라고 정의하였다. 플라톤-아리스토텔레스의 사상에 있어서 '덕'이란 어떤 기능의 발휘에 있어서의 탁월성을 의미하며 인간의 고유한 기능은 理性으로 파악된다. 따라서 자신의 운명과 우주 인의 체인 질리 등에 관한 사색을 그 내용으로 하는 이성적 관동인 '願想'의 생활이야말로 인간에게 있어서 이상적인 행복이며 최고의 존귀함을 수반한다는 것이 아리스토텔레스 윤리학의 하나의 결론이다.

그러고 보면 "복 있는 사람은..... 오직 여호와와 율법을 즐거워하여 그 율법을 주야로 묵상하는 자로라"라는 시편 1편 1-2절은 아리스토텔레스의 행복관과 적어도 그 교리의 형식에 있어서 매우 유사한을 발견하게 된다. 그러나 중요한 것은 유사성(類似性)이 아니라 그 뒤에 있는 相異點이나, 앞서 말한 아리스토텔레스의 행복관 뒤에는 人間性에 관한 하나의 낙관은 내지는 신뢰감이 깔려있다. 인간은 '안락의 영광'이요 '이성'이라고 하는 축복받은 고유의 기능을 지니고 있다. 노력을 통해 그 기능이 올바르게 발휘된 된다면 행복은 보장되는 것이다. 행복은 인간자체의 능력에서 오는 것이요 인간 이외의 어떠한 힘도 요구되지 않는다. 그러나 시편 기자의 행복관은 이 점에 있어서 전혀 다르다. 사람은 티끌과 같은 존재로서 헛것 같고 지나가는 그림자 같은 인생이며(144:4), 자랑할 것은 없고와 슬픔 뿐이요(90:10), 위로와 인생은 하나도 없다고(14:3, 143:2) 그들은 단식한다. 따라서 그들의 '행복'은

행복이란 기대할 수 없다. 그것은 인간의 노력이나 내면적 능력에 의해 성취되는 것이 아니라 한결같이 '하나님께서 주시는 것으로 믿어졌으며 하나님의 존재없는 행복이란 생각할 수 없었다. 그러기에 "수밖에는 나의 복이 없다"(16:2)고 고백하고 있다. 이러한 차이점은 하나의 차이일 뿐 아니라 가장 큰 결정적 차이라고 할 수 있다.

(행복의 조건으로서의 신앙)

행복의 문제는 "행복이 무엇인가?"와 "어떻게 하면 행복해질 수 있는가?"라는 두 물음에서 다루어질 수 있다. 그런데 시편에 있어서는 '복'을 언급하는 표현의 형식에 따라 "어떻게 하면 복을 받을 수 있는가?"와 "하나님께서 어떤 복을 주시는가?"의 순서로 우리의 물음을 전개하는 것이 자연스럽다. 왜냐하면 '복'에 관해서 언급하고 있는 모든 시귀는 일정한 형태를 갖기 때문이다.

즉 그 시귀들은 "복 있는 사람은....."이나 ".....하는 자는 복이 있다." ".....한 자에게 복을 주시고"의 형식으로 나타난 뿐 아니라 그 중의 많은 시귀가 그 귀절을 보충 또는 부연하는 또 하나의 귀절을 그 전후에 동반하고 있다. 예를들어 "복 있는 사람은 악인의 죄를 좇지 아니하며 의인의 길에 서지 아니하여 오만한 자의 자리에 앉지 아니하고 오직 여호와와 율법을 즐거워하여 그 율법을 주야로 묵상하는 자로라"의 1절 1-2절은 곧 "지는 시냇가에 심은 나무가 시절을 좇아 과실을 맺으며 그 잎사귀가 마르지 아니함 같으니 그 행사가 나 칭송하리로라"라는 3절로 이어지고 있고 "여호와여 주의 정결을 당하며 주의 번오로 교훈하시옵소서"라는 4절이 있다. "이런 사람에게는 천년의 날에 벗어나게 하사 악인을 위하여 구덩이를 팠 때까지 평안을 주시리이다"로 나타나고 있으며 또 5절 12절 안에는 "여호와여 주는 의인에게 복을 주시고", "방패로 한걸음은 해로 저를 호위하시리이다"가 나란히 들어 있다. 여기에서 우리는 '복 있는 사람'을 규정하는 귀절의 인간 편에서의 행복을 위한 조건을 알해주고 있음에 비해 거기에 대응하는 방행귀는 하나님 편에서의 인간에게 복을 주시는 구체적인 모습, 바꾸어 말해 시편기자들이 무엇을 행복으로 파악하였는지를 보여주고 있음을 쉽게 알 수 있다.

그러면 먼저 어떤 사람이 복 있는 사람 즉 복을 받을 수 있는 사람인가? 시편이 여러 모양으로 일컫어 주는 복을 받을 사람은 크게 세 가지로 묶을 수 있다고 본다. 그 첫째가 '여호와를 경외하는 사람'이다. "수 곧 주는 경외한 자시니"(76:7)라는 시편기자의 노래는 하나님 이해에 있어서 첫번 자리를 차지하기에 마땅한 말일 것 같다. 여호와께 하는 자기를 경외하는 자에게 '양식을 주시며'(111:5) 자기를 경외하는 자를 '기뻐하시며'(147:11) 자기를 경외하는 자의 '소원을 이루시며'(145:19) 그의 부르짖음을 들으사 '구원하시나'고 그들은 보았다

그에서 "대소 무문하고 여호와를 경외하는 자에게 복을 주시리로라"(115:13)라고 그들은 노래한다.

둘째는 '여호와의 의지하는 사람'이다. 우리는 앞에서 인간에게는 스스로 행복할 수 있는 능력이 없으며 미로서 행복을 위해 하나님의 도움을 받지 않을 수 없음을 보았다. 그래서 시편기자들은 "방패들을 의지하지 말며" "인생도 의지하지 말며" (146:3), "이스라엘아 여호와를 의지하라 그는 너희 도우시요 너희 방패시로다"(115:9)라고 가르친다. 여호와를 그들의 산성이요, 요새요, 피난처요, 반석이요, 힘이요, 지팡이요, 무자라고 하는 찬양은 곧 하나님에 대한 전적인 의뢰를 의미한다. 이 하나님에 대한 의지(依持)는 곧 인간의 집권이요, 그들은 "집권한 자는 먹고 배부를 것이며"(22:26), "오만

詩篇에 나타난 幸福觀

이 수 영 (신 2)

한 자가 주의 목전에 서지 못하리로라"(5:5)라고 읊는다. 하나님을 의지하지 않는 고만한 자의 지극은 밋망이고 "여호와께서 지휘를 도와 건지시되 악인에게서 건지 구원하심은 그를 의지한 인고로다"(37:40)라고 하는 그들은 그래서 여호와에게 피하며 그로 자기의 도움을 삼고 그에게 소망을 두는 모든사람, 즉 "여호와를 의지하는 자는 다 복이 있도나"(2:12)라고 노래한다.

셋째는 '여호와의 율법을 사랑하는 사람'이다. 율법은 주께서 명하신 것들로 굳결히 지키게 하시니(119:4), 그들의 즐거움이요(119:77), 우리는 시편의 첫머리에서 이미 복 있는 사람과 율법과의 관계를 보았거나 150편의 시편 중 다른 어떤 시보다도 압도적으로 긴 119편은 실로 그 전체가 율법 찬양을 그 내용으로 하는 시집을 본다. '도', '법', '법도', '계명', '율례', '증거', '말씀' 등으로 표현되는 이 율법을 사랑한다는 것은 그것을 '즐거워 하여', '잊지 않고', '마음에 두어', '묵상하

여' 그것으로 '교훈을 받으며', '주의하고', '따르며', '지키', '행하는' 것을 말한다.

하나님을 떠나서 그들이 있을 수 없듯이 율법을 떠나서도 그들은 있을 수 없다. 그래서 그들은 "주의 지명에서 떠나는 자를 주께서 꾸짖으셨나이다"(11:21)라고 노래한다. 주가 복을 주시는 의인이란 바로 악인의 피, 의인의 길, 불의한 자의 행실, 오만한 자의 자리를 피하고 주의 도를 찾는 사람이다. 그래서 "그 도에 행하는 자마다 복이 있도다"(128:1)라고 그들은 노래한다.

이상에서 우리는 시편기자들이 파악한 세 가지 덕을 발견하게 된다. 그것은 하나님을 경외하는 '경건'의 덕과 하나님을 의지하는 '집권'의 덕과 하나님의 말씀을 즐거움으로 지키 행하는 '순종'의 덕이라고 바꾸어 표현할 수도 있겠다. 이 셋은 각기 독립적인 것이 아니라 서로 밀접히 연결되며 실로 시편기자들이 있어서 신앙의 내용을 구성하는 것이나, 그렇다면, 행복의 조건은 바로 '신앙'이라고 한마디로 잘라 말할 수 있다.

<신앙으로서의 행복>

이제 하나님께서 어떤 복을 주시는가 하는 물음을 통해 시편기자들이 행복을 무엇으로 이해했는지를 밝혀 볼 수 있다. 병행하는 귀절들이 담고 있는 복의 내용들은 '안사행동', '보호', '기쁨', '의뢰', '구원', '부요', '평안', '후손의 복', '번성' 등으로 다양하게 나타나고 있다. 여기서 우리는 잠시 한번 시편기자들의 행복관의 복이상을 발견하게 된다. 그들은 행복을 추상적 개념적으로 이해하지 않았고 생활속의 구체적 사건을 통해 주어지는 복을 보았다.

행복은 사람의 머릿속에 그리지는 이상적 상념이기 보나 현실적인 인간의 상황 속에 하나님께서 개입하시고 응답하시는 모든 건과였다.

이렇게 볼 때 150편의 시편 전체를 통해 "행복은....."이라는 식의 개념 정의를 내린 것이 거의 없음은 당연한 일이다. 그들에게는 행복이 무엇이냐는 정의의 문제는 중요한 것이 아니다. 오로지 어떤 때에 어떻게 복을 주시는가 하는 것이 문제였다. 아니 어떻게 복을 주시는가도 문제가 될 수 없다. 왜냐하면 땅이 소산을 내고 마음에 평안이 오며 자손이 복을 받는 것까지도 모두가 하나님의 손에 달린 것이기 때문에 그저 하나님이 그들과 함께 하느냐 안하느냐 하는 것이 문제였다. 그들에게 있어서 하나님이 함께 하시면 행복은 보장되는 것이고 그렇지 않으면 불행이다. 행복이란 얼마나 하나님과 밀접한 관계를 유지하는가에 전적으로 달려 있기에 하나님으로부터 끊어진다는 것이 그들에게는 가장 두려운 것이요, 그가 그들을 떠나는 것은 곧 멸망을 뜻하는 것이었다. 그래서 그들은 간단없이 하나님께서 그들에게서 '떠나지 마시고', '승지 마시고', '돌이키지 마시고', '키문 기울이지 않으시지 말기를' 애원한다. 그리고 무엇보다도 자주 쓰이는 애원은 그들에게서 '빌지 마시라' '달라라'이며 여기에 연결되어 티지 나오는 것이

하나님께 가까이 함이 내게 복이라"(73:28)는 고백이다.

'하나님께 가까이 함이 내게 복이라'는 고백은 시편에 나타난 거의 유일한 행복에 관한 정의인 동시에 완전한 정의라고 하겠다. 시편기자는 그래서 "주께서 덕하시고 가까이 오게 하사 주의 물에 거하게 하신 사람은 복이 있나이다"(65:4)라고 노래하며 "내게 주를 멀리하는 자는 망하리니 음녀 같이 주를 떠난 자를 주께서 다 멸하셨나이다"(73:27)라고 부르짖는가 하면 "주의 집에 기하는 자는 복이 있나이다"(84:4)라고 하여 "여호와여 주의 강악에 유한 자 누구오며 주의 성산에 기한 자 누구오니이까"라고 묻고 있다. 그리고는 "내가 여호와와 집에 영원히 거하리로다"(23:6)라는 소원을 말하고 있다. 그런데 어떻게 하는 자는 복이 있는가? 고 한번 더 물어볼 때 그 대답은 다시금 하나님을 '경외하고', '의지하며', '순종하는' 것이라고 할 수 밖에 없을 것이며, 그렇다면 '하나님을 가까이 함'이란 '신앙'의 한 단적인 표현이라고 말할 수 있다. 여기서 '신앙'은 '행복'의 조건이 아니라 '행복' 그 자체라고 새로이 불러져야 한다. '신앙' 그 자체가 '행복'인 것이다.

<신앙·구원·행복>

이로써 시편기자들의 행복관은 대체로 그 모습이 드러났다고 본다. 그런데 복에 관한 언급을 하는 시귀와 밀접하게 관련되는 하나의 개념이 있다. '구원'을 선언하는 많은 시귀의 전후에 '구원'이라는 말이 따르거나 아니면 구원을 필요로 하는 상황 속에서 '복'이 선언되고 있음은 주목할 만하다. 이 '구원'의 개념을 통해 우리는 시편기자들의 행복관을 보다 더 완전히 이해할 수 있다. '구원'이라는 말은 실상 시편 전체를 통해 '복'이라는 말보다 훨씬 많은 빈도로 나타나고 있다. 실로 시편은 구원에 대한 간구와 구원의 응답에 대한 찬양과 감사의 책이라고도 할 수 있다. 그런데 여기서의 구원은 종말론적 의미보다도 순간 순간의 처제에서의 하나님의 응답의 의미가 더 뚜렷하다. 그것은 죽음으로부터의 구원일 뿐만 아니라, 환난과 위협으로부터의 구원이요, 수리와 멸,로부터의 구원이며, 무덤함과 불안으로부터의 구원인 동시에, 빈곤과 슬픔으로부터의 구원이고, 만사의 순조유지 못함에서의 구원이며, 무엇보다도 죄악과 불의로부터의 구원이었다. 여기서 "구원은 여호와께 있사오니 주의 복을 주의 백성에게 내리소서"(3:8)라는 시편기자의 고백과 간구를 통해 행복과 구원은 하나의 내용의 두 다른 이름이 밝혀진다. 구원은 하나님 편에서의 응답의 역사이며 그 결과 인간 편에서의 행복이다. 실로 인간이 바라는 행복은 하나님의 구원이다.

앞서 신앙과 행복의 동등성을 보았고 이제 행복과 구원의 일치된 본 우리는 이리하여 신앙과 구원과 행복의 동시성을 발견하게 되며 이 모든 것이 다 하나님께로부터 오는 것임을 고백하지 않을 수 없게 된다.

우리 신학교의 설립유래



우리 장로회신학교의 설립에 관하여 1972년도 「장로회신학대학 인내」의 일화 기록 보면 "1901년 대한예수교장로회공의회가 목사 양성의 필요성을 느끼게 되던 때 장로회신학교의 설립을 결의한다. 마소삼목(Samuel A. Moffett)목사가 초대교장의 중임을 맡고 평양 대동문 옆 자리에서 방기창 김중섭의 두 학생으로 개교하다."라고 간단히 기록되어 있다.

본 대학에서 한국교회사 연구를 위한 책임자로 있으면서 모교의 설립 유래를 보다 자세히 연구할 필요가 있음을 느껴 본지를 빌어 그 내용을 소개코자 한다.

1. 서울 신학班的 開設年 (1890년)

우리 신학교의 설립의 초상을 떠듬어 보면 1890년 9월에 서울에서 열린 H. G. Underwood 신교사 집사당 방에서의 신학반(Theological Class)이 가장 첫 출발이라 하겠다. 그해 봄에 한국 주재 신교사들은 중국에서 오래 동안 신교사일에 종사한 John L. Nevius 목사를 초청하여 서울에서 2주간 신교세미나를 개최하였다. 그해 결의한 주요 사항 중의 하나가 한국 교회에서 성경지식을 철저히 교육시키기 위하여 성경회를 가지자는 것이었다. 그리하여 우리나라에서 최초로 모인 성경회가 바로 1890년의 성경회 즉 「신학반」이었다.

이 때의 교사는 Underwood 목사와 D. L. Gifford 목사와 John W. Heron 목사의 3인이었고 회원은 백종준 서상문 서경조 김관관 최형오 정공민 홍경후의 7명이었다. 신학반은 그 후로 3년간 계속되었으며 1892년에는 회원이 3배로 증가하였다.

신학반은 1년에 한 번씩 모였으며 그 기간은 1개월이었고 회원은 지방 교회회를 방문할만한 능력이 있는 대표 인물로 구성되곤 하였다. 참고로 189년도의 회원의 명단을 지방별로 보면 다음과 같다.

서울-송준명 홍정후 장진기 임준호
홍운 이승헌 김규식

강연-시상윤 서경조
의주-한석진 김관관 양진배 송서준
김병갑
해주-최명오 유중시
신학반을 수료한 사립에게는 조사(Helper)의 자격을 주어 각 지방으로 나가 전도사업에 종사케 하였다.

2. 평壤神學校 開始 (1901년)

초창기의 한국교회는 신교사합동공의회(Presbyterian Council of Mission)의 수관하에 있으며 여기에서는 미국 북장로교회 선교부, 미국 남장로교회 선교부, 호주장로교회 선교부, 캐나다 장로교회 선교부 등 네 선교단체가 가담하였다. 기호지방과 전서지방은 미국 북장로교회 선교부의 관할에 속하였고 강원지방은 호주장로교회 선교부에 그 남서지방은 미국 남장로교회 선교부에 그리고 관북지방은 캐나다 장로교회 선교부 관할하에 각각 속하여 있었다. 그리고 같은 신교회 구역 안에서도 평양, 대구, 평주 같은 큰 도시에는 공의회위원회(Committee of Council)가 설치되었다.

1900년 평양 위원회의 대표자인 S. A. Moffett목사는 지금까지 서울에서 해오던 신학반을 평양에서 강급의 신학교로 하여 한국인 교역자 양성의 본지를 주장하였다. 그리하여 평양 위원회는 1901년 방기창과 김중섭 양인을 목사후보생으로 하여 신학교육을 개시하였다. 1902년에는 가 지방위원회를 향하여 신학생을 추천해 달라고 요청 시를 보냈다. 그러다 그 해의 신학후보생은 평양위원회로부터의 김진주 양전백 이기중 송인식의 4인 뿐으로 다른 지방위원회의 조응은 나타나지 않았다.

3. 「長老會神學校」로서의 認定(1907년)

1901년이 되면서 비로소 평양위원회 이외의 다른 지방위원회로부터의 신학후보생의 추천이 있었다. 그해에 입학한 후보생은 다음과 같다.

김 광 수 <한국기독교사 연구원장>
평양위원회-한석진 이현민 김창진
김기정 최관훈 장관선
김찬성
서울위원회-서경조 고찬익 송순명
최광실

김상위원회-성취명
진라위원회-김원수 최동진 윤석명
자 위원회에서 추천된 사람중에서 한석진과 서경조의 두 사람은 이미 조사 예비과정을 밟았으므로 제 3학년에 편입되었고 다른 사람들은 모두 1학년에 입학되었다. 초기의 신학생들은 그 진부가 교회의 조사로서 자기의 교회 안에서 공부할 시간을 갖기가 매우 어려웠다. 그래서 처음 학생들은 1년에 3개월만 학교에 출석하여 공부하는 제도를 채택하였으며 5년동안에 학교의 전과정을 수료하면 되도록 하였다. 학교에서 수업하는 과목은 성경과 역사라 했고 학교에 출석하지 않는 9개월간 교회일을 보면서 자습하는 과목은 인문과목이라 하였다. 그리고 일할 과목은 그 다음에 학교에 나오면 시험도록 되어 있었다.

초창기의 과목을 살펴는 대로 다음과 같이 나타났다. 그런데 그 이름의 뜻을 이해하지 못한 과목이 몇개가 있다.

- 1학년-三福音書, 상세기, 소요리문답, 舊約地誌, 구약송은, 神道要論, 강도법, 음악, 국어 (열람과목)-萬國語彙, 天道講義, 福音書要, 基督實錄
- 2학년-사도행전, 중애금기, 儒徒摘要, 八罪學, 古代教會史記, 新約地誌, 신약송은, 도덕학, 성리학, 강도법, 음악, 국어 (열람과목)-구약民數記-七節記, 신약加拉太-帖撒後書, 關華可保教記, 教訓正義, 是非辨要, 使徒史記
- 3학년-哥林多人書, 以弗所人書, 以寶聖聖經, 牧學, 中世教會史記, 교회정치, 강도법, 음악, 국어 (열람과목)-구약路得記-以士帖, 신약哥林多後-費摩太, 萬國史

記, 路得救教紀略, 救世略記
4학년-요한복음, 로마서, 시편, 에베소서, 更正後教會史記, 牧師之法, 神學, 神道要論, 에베소서, 神道, 국어, 음악 (열람과목)-구약約百一十章, 신약羅馬書-猶大書, 美國史記, 神道要論, 古聖罪罪, 麻瘋論義探原

5학년-히브리서, 목시류, 레위기, 但以理書, 更正後教會史記, 진도회사기, 聖神之事, 牧師之法, 교수법, 음악, 국어

(열람과목)-구약何西書-馬拉基 그리고 1904년에 평양공의회는 마소삼목(S. A. Moffett) 목사를 정식교장으로 인준하였으며, 교수진으로는 배위당(Wm. M. Bard) 소안현 (W. L. Swallen) 이길현(Graham Lee) 등이었다.

1905년부터 서울공의회 의원우(H. G. Underwood)목사가 신학교에서 가르치게 되어 힘을 모았고 더욱이 1906년부터는 북장로교회 선교부 아기에 남장로교회 선교부의 이늘시(W. D. Reynolds) 목사와 호주장로교회 선교부의 왕길제(G. Engel) 목사가 소수 선교부의 승락을 얻어 교수로 취임하게 되어 큰 밑거름이 되었다.

그간 신학생의 수도 많이 늘어났으며 1907년에는 75명이나 되었다. 그리고 그 해 6월 20일에는 평양 장내교회에서 제1회 졸업식을 거행하여 방기창 이기중 김진주 한석진 서경조 양전백 송인식의 7명을 한국인 최초의 목사로 배출하는 새 역사를 창조하였다.

또한 그 해에 신교회 합동공의회는 평양신학교를 「장로회신학교」로 정식으로 인준하는 결의문을 하였다. 이결의하여 우리 신학교는 명실공히 전국 교회를 위한 목사양성의 최고 교육기관으로서의 기분을 배당하게 되었으며, 오늘날에 있어서는 이종성 학장이 말하는 대로 "아시아에서의 가장 큰 신학교"로, 마소삼목(Samuel H. Moffett) 협동학장이 말하는 대로 "세계적으로 유명한 신학교"로 성장 발전하였다.

神學 艾西伊

“神學을 한다는 것”



박 용 우
(神科 3年)

속직으로 문제점들을 키워서 제시(suggestion)해온 과정의 연속이라고 볼 수 있다.

“哲學(philosophy)은 우리에게 여러가지 問題들(questions)을 제시해 주어야 하며 神學(theology)은 여기에 대한 答辯들(answers)을 주어야 한다.”는 이 명제는 내가 몇년전에 세워 본 명제이다. 나는 신학을 한다는 것은 “왜?”라는 양식적인 철학의 질문에 대하여 명확한 성서적인 답변을 내리주는 것이라고 생각한다. 여기에서 말하는 철학의 성격이란 앎(헤르메네우틱)의 일반(일반)이란 의미에서 학문(Wissenschaft)의 역사란 것은 “왜?”라는 질문에서 출발하여 제

역사적으로 살펴 볼 때 古代의 철학적 질문은, 자연의 본원적 요소(arche, ἀρχή)가 무엇인가?는 자연에 대한 질문이었으며, 18세기 후반에 우리가 다 잘 아는대로 神에 대한 것이었으며 또 19세기 철학의 질문은 인간에 대한 것이었다. 이와같이 철학은 存在의 세가지 영역에 대하여 계속적인 질문을 제기해 온 것이 사실이다. 나는 신학을 한다는 것은 이러한 질문에 양식적인 철학적 질문에 대하여 명확한 성서적인 답변을 주어야 하는 양식적인 철학이 이루어

항자라도 없는 懷疑主義(scepticism)이나 不可知論(agnosticism)에 빠지지 않도록 해야 할 뿐만 아니라 동시에 신학자라면 그 시대의 철학에 指導理念이 되어야 하는 것이다. 그러므로 과시되지 않게 適宜性(relevance)이 있는 신학을 수립하기 위해서는 각 시대가 가지고 있는 철학적 질문이 무엇인가?에 대하여 민감해야 할 뿐만 아니라 시대를 지도하는 신학이 되기 위해서는 眞實한 진리가 그 질문이 무엇이 된 것인가?까지도 파악해야 하는 것이다. 실로 오늘날까지 신학은 철학적 질문과 사고훈련을 통하여 성장해 왔다. 그러나 올바른 신학을 하기 위해서는 분명히 주의해야 할 것은 신학의 특수성을 항상 잊지 말아야 한다는 것이다. 신학도 하나의 학문(a science)이라고 합리적인 實證的(과학적)이어야 한다. 그러나 다른 학문들과는 달리 神的의 次元(啓示的)을 내포한 학문인 것이다. 신학(theology)이란 말 자체가 암시해 주듯이 우리가 액티브한 神(theo-)에 두느냐 아

니인 學(-logy)에 두느냐에 따라 그 뜻은 크게 좌우된다. 만일 “神(theo-)”에 액티브를 붙이면, 인간의 상대적인 이성으로는 알 수 없는 절대적인 차원에 관한 것이 되며, 액티브를 “學(-logy)”에 붙이면 이것은 우리의 사고를 통하여 이해하여 정리하여 발전시킬 수 있는 이성적 차원의 학문이 되는 것을 의미한다. 그러므로 신학을 한다는 것은 계시적 차원과 이성적 차원을 동시에 이해해야 되는 신학인이 가진 특수성을 알아야 한다. 신학도 하나의 학문이요, 인간의 이성의 思考訓練을 통하여 하는 학문이란 점에서 보면 분명히 하나의 人間學이다. 그러나 절대적인 하나님의 계시에 기초하고 있다는 점에서 다른 학문에 말리는 것과 같은 그러한 인간학은 아니다. 그러므로 신학은 학문적인 정신없어도 못하며 신앙(게시에 대한) 없이도 못하는 신학만의 二重性(duality)을 지니고 있다. 다시말해서 신학은 하나의 科學(a science)인 동시에 信仰인 것이다. 우리가 역사

적으로 살펴볼 때 啓示(信仰)와 理念중에서 그 어느 하나를 무시했음에 올바른 神學은 이루어지지 않았던 사실을 보게된다. 신학을 하는 데 있어서 啓示(信仰)를 무시해 버리고 단순히 학문적으로만 나갔음에 宗教哲學이나 宗教史學으로 되어 버리고 말았으며, 반대로 理性的인 而(學問的인 而)은 무시해 버리면 시대적인 適宜性(relevance)이 있는 체계적인 신학은 이루어질 수 없었던 것이다. 신학은 각시대 각 상황에 있어서 그 시대 그 상황에 맞는 철학적인(학문적인) 방법論을 도입해야 하지만, 시대와 상황에 불합치 않는 하나님 자신과 그의 總體的인 啓示는 同一한 것이요 시대와 상황에 따라서 변질되어질 수는 없는 것이다. 그러므로 神學에는 靈性 dogma가 있기 마련이요, 또한 있어야 하는 것이다. 그러나 이 dogma는 이성에서 모순되는 非合理(counter-reason)적인 것이 아니라 이성을 넘어서는 超合理(super-reason)적인 dogma인 것이다.

- ◇.....지난 호 신학총추의 특집인 "이것이 문선명이다"가 여.....◇
- ◇.....러가지로 반응을 일으켰다. 이상한 압력(?)의 전회를.....◇
- ◇.....받아 편집진이 약간 긴장을 했던 기억과 함께 지방교.....◇
- ◇.....회와 교역자회에서 좀더 널리 알리고져 신학총추를.....◇
- ◇.....보내달라는 요청은 은근한 고무가 되었다. 치제에 전국.....◇
- ◇.....교회와 신학교가 힘을 합해서 통일교와 같은 악한 이.....◇
- ◇.....단사교가 우리 사회와 교회에서 발본색원되도록 기도하.....◇
- ◇.....고 힘써야겠다. 이번호에는 특별기고로 서울文理大 신사.....◇
- ◇.....훈교수의 "통일교 비판과 사회정화"를 실어보았다.◇

<편집실>

申 四 勳 <哲學博士>

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I. 극히 제한된 지면 안에서 "통일교 비판과 사회정화"란 주제로 "그 혼음 교리 비판"을 학술적으로 하자. 본필자의 저서인 "이단(異端)과 현대의 비판과 우리의 생로(生路)"(1957)와, 본필자의 발표된 논문들인 "현대와 현대사상의 비판과 사회정화(其一)"(크리스찬 엘리트(Christian Elite), 1970, 서울대 기독교 학생회 발행, pp.46-50), "집 크리스찬 엘리트와 그 현대사명"(동지 pp.63-69), "교계 크레사이(類似) 나신도(裸身圖)"(통일교 비판)(自由, 1670年 新年號, pp.95-100), "현대의 지상(至上)과 체인 이종계학"(목회자료 1971年 9월호, pp.21-36), "통일교와 비대한 체인인가?"(한국 복음신문, 1968, 10, 13·20·27; 11, 3·10), "1968. 11. 1 통일교비판 이후"(기독교신문, 1968, 11, 9·30; 11, 17; 12, 14), "악마의 성격과 인간성"(시온신문, 1955.4.28·29·30; 5.1·3) 등을 참조하기 바란다. 또 계속적으로 많은 책과 논문을 발표하려 한다.

II. 본필자는 1957년에 이미 예거한 1957년 저서에서 박비신·(혼음의 통일교 교주인) 문선명(文鮮明)·여호와 증인·우교회주의·사회와 그밖의 각계각층에 대한 비판과 개혁을 발표한 바 있다. 그러기에 그 사교들에게 받은 피해를 당한 여러 사람들이 본인을 찾아와, 가지가지의 것을 말했다. 뿐만 아니라, 외국 신학교에서도 지금 한국에 왜 이런 이치구니 없는 사교·이단들이 판치고 있는지, 그것에 대해서 연구하여 학위논문으로 쓰도록 해외에서 공부하는 한국 신학생들에게 요구하므로, 그 책이 참고서로 해외로도 많이 나왔다.

III. 1956년 봄에 한 청년과부와 한 전문직업인 여성이 나를 찾아왔다. 자기들은 그때 통일교의 극소수의 여진부들인데, 나보고 그와 "교문"이 되어주고, নিজ자 간부들과 상의 자문해달라는 부탁이었다. 본필자는 즉시에서 거절했다. 그들은 자기들이 기성교회에서 성경을 읽으려면, 집이 외시 못걸디었는데, 통일교의 "당장부기설"의 계도는 너무도 회한하여, 잘 배마나 그것을 품속에 안고 잘다 하기로, 나는 그들에게 "그마위 헛소리물 말고, 그것을 내게 보여라"했다. 내가 보니, 그것은 모세도 예수도 다 싹 깨웠으나, (혼음하는)문선명이 완성시킨다는 참으로 가소로운 것이었다. 나는 그들에게 "혼음이나 당하지 말고, 속히 그곳에서 나오라"고 말했다. 그들은 침뱉한 얼굴로 힘없이 돌아갔다.

IV. 1963년 서울 어느 교회에서 내가 주일 저녁 경연회를 마치고, 일제시대의 정신적교출신 어느 여자가 나를 비밀리에 꼭 만나달라고 간청했다. 따라서, 나와 그 교회목사와 그녀와 내집사 람만 모인 곳에서 만났는데, 그녀는 다음과 같은 어머니마한 말을 토했다. ①이전에 기성(既成)교회 여집사이었던 그녀가 통일교 여간부가 되었는데, ②문은 아름다운 여지나 돈이나 백이 있는 여자를 좋아하며, ③그녀들이 문에게 잘 보이려고, 시기·질투하며, 지옥과 감고, ④문은 하루 갖을 몇 봉지씩 먹으며, ⑤서울시내 그와 교인들이 5분 안에 나 인락되고, ⑥자기들이 권권은간오인, 그와 반대자들은 나 죽인다. ⑦자군(郡)과 라면(面)까지 조직하여, 군수와 면장 등을 다 내정했으며, ⑧나무없는 집에 나무를, 받았는 집에 쌀을, 각각 하나 또는 사 두어, 그 파로 인도한다고 말했다. 이것은 곧 공산당 간첩이 남란에 정착하는 방법이다. ⑨그녀는 유부상봉하는 공산주의자의 생활을 하며, ⑩그녀는 문에게 잘 봉사했으나, 미(美)도 돈도 없기

"남의 종교를 비방하는 신사훈 교수, 김장로 등은 타살해도 죄가 없다"고 협박엽서 보내와

일제시대 백백교와 비슷



◇「참 아버지」 문선명과 「우주의 어머니」 한학자-함종 결혼식에서 기도하는 모습

통일교와 같은 혼음과 사교가 활개치는 것은 사회의 각계 각층이 부패된 까닭

때문에, 문은 자기물 거들며버지도 아니한 나는 말이었다. ①하루는 그녀가 "끔찍한 일(혼음)을 보고, 그마에서 나와 버렸더니, ②그마에서는 그 비밀이 탄로된 까 무사위, 그녀를 매일밤 추격·살인시키려 하므로, 그녀는 자기집에서 일체 가지 못하고, 정신여고 동창집에서 하루밤 억만 문이더니 가더시 간다는 말이었다. ③사찰당국에 가서, 재야무리 호소해도, 그마에서는 돈을 팔듯 뿌리므로, 아무런 소용이 없고, ④자기는 지금 전전공증하여 못 살겠으니, "신박사가 이 문제를 해결해달라"는 절로 기막힌 호소이었다. ⑤1968년11월5일부의 "시온시인의 소리"란 그와 발신의 인서를 비게도 보았는데, "남의 종교를 비방하는 신사훈(申四勳)교수·김장로 등은 타살해도 죄가 없다."란 위협의 것은 그녀의 증언을 확증시키며, 그마가 혼음하는 사교임을 자증하고있다. 일제시대 백백교가 그렇게 했다.

V. 1963년 서울시내 모태학 부총장까지 지낸 이모씨가 나를 찾아와서, ①자기와 (지금은 교인이 된)이전 교수요국의원이었던 김모와 그 부인이 통일교에 들어 갔는데, 그마에서 자기들 집을 팔아 넘어라 하여, 말피했더니와, ②모교위원의 잉어 문역판인 현(鮮)모도 그 신도이며, ③조동식(趙東錫)은 피기 경찰 간부이었다가, 그뒤 10년 동안 그 교도로서 그교사건 수사관계를 무마시킨 자인데, ④그 다음 자기피를 누우치, 그마에서 탈피하여, 그 속피로 통일교 박인운동을 하겠다 했으나, ⑤지금 그 주소도 불분명하다는 믿어졌다. ⑥그리고 그 이씨는 나보고 이 무사무시한 사교박인을 해달라는 부인이었다.

VI. 1968년 봄에 시(徐)모란 서울시내 장로가 나를 찾아와, ①자기 집은 계위아비와 그 집안이 통일교도들인데, ②그녀는 그와 젊은 청년들과 늘 다니

며, ③교회나 사회에서 한 집은은 마귀 자식들의 것이므로, 부부생활을 거절하며, 문이 정해준 책과 결혼한다는 말만 주장한다고 말했다. ④그 장로의 교회목사는 진국적인 부흥사로 매우 부흥회만 나가는데, 그와 그 교단보고 그 대책을 세워달라고 간청했으나, 아무런 대책이 없다고 말했다는 것이다. ⑤자기 교보(중교교)동정인 모 민호사에게 문의 했더니, 나를 만나라 하여, 찾아 왔다는 말이었다. ⑥그리고 "그녀와 이혼해도 좋으나?"고 그가 내게 묻기로, "이미 이혼되지 아니했느냐?"고 나는 그에게만 물었다. ⑦그는 그와 박인을 위해 자기 목숨을 걸고 싸우겠다고 말했다. 그렇게 하지 못하고 있다.

VII. 1968. 10. 30~11. 1 밤 서울대학 대강당에서 서울대 기독교학생회 주최의 "통일교비판"강연을 본필자가 했다. 그 11월 1일 밤 8시 그와 증식 교비(?)인 "혼음비판"을 신적적과 학적으로 하기 시작하자, 그마인 김영진(金榮鎭)(61세 무직)이가 먼저 자기손에 오봉을 말라, 본인에게 만행을 강행했다. 그 즉시에서 의문에 찬 어느 기독교학생은 그를 발로 당장에 차버리려 했으나, 나는 말했다. 그마가 완전한 시교임을 다시 한번 더 노출시켰다. 본인은 그뒤 약 40여년간 그 강연을 계속했다. 그가 동대문시에 인명되어 갔었는데, 그곳에 간 나에게 어느 경찰간부는 "자기의 제일 친한 친구가 통일교에 넘어 갔으므로, 그를 자기 집에 일체 못 오게 한다"고 말했다. 자기 부인을 몇번 업러이어서나, 그러니 통일교가 나쁜 줄은 경찰간부들도 알고 있는 위대한 사실이다.

VIII. 그 사교내 사건을 나쁜 그 해 11월 10일 부의 주간중임에 장영국(張永國)·유승삼(劉承三) 기지는 "그러나 신박사도 무시 못할 하나의 현실"은 통일교도가 "40만명"이라는 이치구니 없는 기

통일교 비판

혼음교리

◇ 통일교

사를 했다. 그리고 터무니 없는 나쁜 데인 모략을 했기므로, 문인이 정에게 즉궁하자, 그는 데닝을 못했다. "통일교에 의하면, 그 교도가 뒷방이라 한다"같은 신문에 쓸 수 있으나, "그러나, 막사도 무시 못할 혼음"은 쓸수 없다 그 숫자도 터무니 없는 것이다. 그 신문사 간부에게 비임추강을 하자, 자기들도 "통일교가 나쁜 줄은 나 알고 있다"고 내게 대답했다. 통일부의 주간한국어시도 용(龍)이란 기자가 통일교 용호기사와 의곡(歪曲)지인 것을 썼다. 그 무사무시한 사교가 있는 것은 사회의 각계각층이 부패된 까닭이다.

X. 문선명은 1920년 평북 정주출신인데, 고보 배부터 이용도의 오순진 교회의 열광파이었다. 혼음폭보는 이용도의 황국주→모→문선명→김모이자→정득은→이수완→원경숙→박대선→그 장모와 형수→등등이다. 혼음파에서는 형수와 장모하고도 관계한다.

XI. 문이 일본 외세나출신이라 험은 기괴하고, 어느 상공학교에 다녔듯 허나는 것이나. 해방후 문은 일본에서 귀국하여, 평양에 광교회회를 세워, 광신적인 자가 되었다. 1916년경 경기도 파주군의 김백문(金百文)에게 약 6개월간 성경공부물 한뒤, 6월 6일에 다시 원복했는데, 1918년 8월 10일에 혼음키로 귀피에서 100일간 형무소 생활을 했다.

XII. 문은 1946년 6월 당시 50세인 정득은(丁得恩)여자와 평양에서 혼음했다(實錄상지, 1957년 6월호, pp.75-6). 그 이전에도 문은 감부 모씨의 장모인 모노니(老女)와도 혼음했다. 본지를 두고, 정모와 결혼했으므로, 문은 1919년 2월 22일 간음죄로 복피에서 구속되어 5년형을 받아, 함남 형무소에 수감되었다. "하나님의 계시"를 받아, 그린것을 한다고 문과 그의에서는 떠든다. "하늘의 비밀"은 "혼음"을 그마에서는 뜻 한다.

XIII. 1950년 6·25 전으로 그해 10월 14일 국군의 함남 형무소 집영으로, 문도 석방되어, 1·4후퇴시인 1950년 12월 4일 해군 함정인으로 문은 부산에 내려왔다.

XIV. 6·25때 이대(烈大) 김영연여사와 인대 박상배교수의 삼자관계로 그문이 통일교에 들어가게 되었다. 이것이 계기가 되어, 1955년 5월에 이대생 70~80명의 문과의 혼음사건이 있게되었고, 그해 5월 11일을 전후하여 이대 교수 5명과 학생 11명과 인대생 3명이 퇴학당했고, 문은 그해 7월 4일에 구속되었다(1957년 3월 18일부의 세계일보, 동년 5월 13일과 20일부의 비판신문, 동년 6월호의 신외감지 등 참조). 피해자들이 비행에서 뭍기질을 써서, 문은 진국 동년 10월 4일 보석·출감되었다.

XV. 1969.6.19 오전 11시 30분에 이진 통일교 합회장인 유효원(劉孝元)의 형수인 이보신(李寶信) 이집사가 내집에 와서 다음과 같은 중요한 말을 했다. ① 자기 남편은 효식(頤)이며, 그 바로 아내 동생이 효원이고, 그 믿어 효영(永)인데, 효영이도 통일교에 들어가 자기 부인인 김옥신(金玉)을 두고, 젊은 여자인 김화영(和英)과 불륜간혼했고, ② 문은 결혼한 후 6개월에 본처를 이혼하고, 한학자(韓鶴子)와 관계를 맺었으며, ③ 효원의 계부의 딸인 허순애가 신상목과 결혼하여, 4년 1년까지 두었는데, 그녀가 통일교에 들어가, 문과 혼음했기니와, ④ 지금은 그녀가 그마에서 나왔

과학 사회정화

를 중심으로

비판 <其二>

는데, 보신집사가 그녀에게 "왜 문을 고소 못하나"고 물으면, 그녀 답은 (i) 자기는 문이 하나님으로 알고 그렇게 관계했으며, (ii) 단 문이 없으므로, 증인이 없고, (iii) 부끄러워 고소할 못하겠다고 대답했다는 말이었다. 이것은 모든 피해당한 여자들의 공통적인 증언이나, ⑤ 요원아들이 문아들에게 "아버지"라고 말하며, ⑥ 1909년에 일본에서 그녀에게 30만불(卍)의 자금이 왔다. ⑦ 그과 아이

판계(官界)가 타락된 거덩이요, 사고는 거게각층이 부패된때, 악약·발동된다. 그런 정후(symptom)에 불과한 것이 곧 사고이다.

XVIII. 동양교에서는 소위 "합동결혼"(group marriage)식을 대대적인 선전용으로 하고 있다. 그러나 "합동결혼"의 유래를 우리가 먼저 잘 알아야만 된다. 그것은 본래 한 그룹의 남자들이 다른 것의 여자들과 결혼할 때, 옛날 "한 지

냈다. 히브리어로는 "발람"(Balaam)인데, 역시 "백성의 탐식자"(devourer)이다(ibid.). 혼음으로 유혹과 정신을 다 빼어 버린다. 그러므로 그녀는 "백성의 종교적인 유혹자들(seducers)"이다(ibid.). "니콜라오스"(니콜라)는 또 히브리어로 "벨레암"(Bileam)인데, "벨라"(bela)(파괴) + "암"(am)(백성)의 복합어이며, "백성의 탐식, 타락"(Verschlingung, Verderben des Volks)이다(Dusterdieck, uber der Offenbarung Johannis, 1877, s. 152).

XX. "사탄"은 히브리어에서 왔기니와, "빈대자·대적(大敵)·악마·반역자·배신자·증오자·유혹자·참소자·증상자" 등의 뜻이다(Gesenius의 히브리어 사전과 Liddell Scott의 희랍어 사건의 그 단어 참조). 지금 문과 그과는 하나님, 그리스도와 기독교, 온 국민과 세상 사 람을 꼭 그렇게 만드는 사탄의 역사이다.

XXI. 유사(類似)종교의 "유사"는 영어로 "쿠에아이"(quasi)라 하거니와, "..... 처하는"(as if, als ob) 뜻이 있는 나전어 "크와씨"란 같은 단어에서 왔다. 진짜 종교가 전혀 아닌데, 종교인양 가장한 것



◇ 통일교 신하단체인 「리틀엔젤스」

대하여 하등의 반도 없고, 거기에 대한 하등의 양심도 없다."고 밝히 말한다. 그리고 "선은 순종에 상응되는 것이다. 악은 불순종 밑에서 일어나는 것이다." (ibid.)고 말했는데, 로마서 5: 19의 "한 사탄(아담)의 순종이 아니라 많은 사람이 죄인된 것 같이"란 말과 완전히 일치된다. 죄는 하나님 말씀을 듣지 아니한 것인데, 히브리어로 "로-샤-마"(lo shama)(그는 듣지 아니하였다)이다.

XXIV. 독일학자 홀징거(Holzingger, Genesis, 1898, s. 32)에 의하면, 아담과 헤이가 무죄하나무 것으로 "지비문 헌"(창 3: 7)은 "하나님 도움이 없으면 인간은 번성(繁殖)할 수 없었", "계시의 필요성과 구속의 필요성의 상징"이다. 무죄하나무 얻은 상지인 관계스런에서 제일 큰 것인데, 그것으로 덮은 것은 "저 음 인간들의 기괴망측함(Unbeholfenheit)"을 설명하려는 뜻이었다(ibid.). 기괴한 비와 같이, 만일 헤이가 사탄(인사)과 성적관계를 해서 그렇게 되었다고 통일교 교식으로 말한다면, 아담은 누구와 성적 관계를 맺었고, 왜 그도 치마를하리던 말인가?

XXV. 지된계산상 이것으로 일단 결론짓고, 뒤에, 다른 책과 논문들과 더불어, 더 자세한 통일교 비판을 발표하겠거니와, ①이런 어마어마한 혼음파인 통일교가 이렇게 한계되고 있는 것은 각 계각층의 부패 까닭임을 먼저 다시 한 번 더 밝히 지적해 둔다. ②그리고 무엇보다도 돈, 여지나 명예등 까닭에 통일교에 음모로나 양모로 아부·동조·협력하는 고위층·공무원·신문사 간부와 기사·가짜 신학자, 교수와 가짜 신부와 목사들을 다 깨끗이 청산시켜야만 될 것이다. ③그와 동시에, 하루속히 외국에 영문의 통일교 비판문을 보내어, 기독교단을 쓰고 판치는 "리틀 엔젤스"가 이런 무시무시한 혼음파의 것임을 외국에 널리알려라. ④그 친진한 이런 이이들을 다른 좋은 단체에서 하루속히 인수해야만 할 것이다. ⑤그리고 가정, 교회, 학교의 사비에서는 요세 관계를 치고 있는 사기·불의·불법과 인애·건곤·가정·이혼 등등의 문제를 음바르기도, 질적인 방법으로 가르치고, 꼭 해결해 주어야만 될 것이다. ⑥특히 남녀와 부부의 올바른 관계는 신앙·애정·인지·학문·협력·사업·생의 목적 등등이 일치되어 세워지는 창조적인 참 사랑의 관계의 것이요, 혼음이나 애욕의 수단, 형식이나 체면의 것이 결코 아니을 잘 알려야만 될 것이다. ⑦공산주의·사교·로마 카톨릭주의에서는 지금 많은 자금을 갖고, 가지가지로 활동하고 있다. 그러므로 우리는 이것에 대한 대세를 새우고, 내적 인간개조와 외적 사회개혁의 이중개혁(二重改革)을 동시에 병행적으로 추진시키며, 생활운동물 해야만 참 자유와 참 민주주의가 살 수 있다. ⑧이외같이 하여, 죄지면 출세커녕, 시외출입도 못하는 참 교계의 사회, 합 국가와 국제문 만들어야만 하겠다. 지금 가짜들이 판치기 때문에 여러 문제들이 있다.

「리틀엔젤스」도 이런 무시무시한 혼음파의 것

—친진한 어린이들 하루속히 다른 좋은 단체에서 인수해야—

물도 그물미가 아닌 자기의 상흔이나 조크들이 가도, "마귀(사탄) 자식들이 왔다"고 공포스럽게 말한다는 것이다.

XV. 통일교의 중심 교리(?)는 혼음교리이다. 그과에서는 선악과 나무(창세기 2: 9)를 여성상징(原理講論, 1966, p. 73)이며 해와(p. 74)로 그릇되게 본다. 이담과 해와가 "무죄와 나무열을 얻어 치마를 하있더라"(창 3: 7)를 "하체(下體) 기립"="간음"으로 해석하여(p. 77), 범(汎)상욕주의와 혼음교리를 배세운다. 해와가 사탄(천사)과 "서로 원인관계를 맺었으니"(p. 80), 교회와 사회에서 기행된 결혼은 악마의 것이요, 문이 먼저 상관한(후문) 이지와 건혼해야 된다는 것이다. 이것이 만일 사실이라면, 이담은 누구와 관계해서 그렇게 했는지, 그과에서는 답을 못하고 있다.

XVI. 문과 그과의 그린 역지는 전국 혼음교리인데, 혼음은 종교학에서도 옛날부터 있던 "종교적 배음(賈淫)"이다(Truger, The Golden Bough, 1912, p. 331). 쿠브로(Cyprus)에서는 "비(美)와 사랑"의 로마여신(女神)인 비너스(Venus)의 퇴락이후인 아프로디테(Aphrodite)와 옛날 수리아(Syria)의 "사랑과 풍요(饒饒)"의 이신인 아스타르테(Astarte)등의 여신상소(聖所)에서 모든 여자들이 그 결혼전에는 모르는 남자들에게 스스로 매음했으며, 것은 습관이 서부 아세아의 대부분에 유행되었다(pp. 330ff.). 그들은 이 엄청난 리약적인 행동을 "음욕담(耽溺)"(an orgy of lust)이 아니라, 그 이름은 다장적이었으나, 그 다일은 같은 서부아세아의 "대모여신"(大母女神)(a great Mother Goddess)에게(p. 331) 봉사하는 "한입숙한 종교적인 의무"(a solemn religious duty)로 생각했다(p. 330). 혼음파에서는 기도드리고 혼음하며, 문은 하나님으로 믿는데, "대모여신"은 혼음파의 "교모"(教母)와 학적과 실천적으로 완전히 일치되며, 비례선리에서도 박을 "영모"(靈母)라 했다.

XVII. 비밀문의 가부비(婦女)는 밀리타(Myliitta) 사원(寺院)에서 일평생 한 번씩 의례인과 행음하여, 그 신성한 에우이라고 생각된 행동으로 빈 돈운 여신(女神)에게 바쳤다. 콘스탄틴(Constantine) 황제는 그 악습을 깨지시켜, 그 사원을 폐쇄한 뒤에, 한 교회를 세웠다(pp. 330-1). 그러므로 혼음하는 유사종교물 그대로 두어야 된다고 말함은 잘못이다. 현행법으로도 이런 사고는 얼마든지 처리할 수 있는데, 하지 못함은,

방두목(地方頭目)"(a local head)이나 대표자나 또는 혼음파의 신(神)의 대표자인 제사(祭司)(성직자)(priest)가 여자 결혼전에 성직관계를 맺는데, 이것을 "첫날 밤의 권리"(jus primae noctis, the right of the first night)라고 일컫는다(Ency. of Religion and Ethics, 1918, Vol. 10, p. 680). 이 행동은 죄가 결코 아니다. "신께 드리는 한 예비적인 헌신"(a preliminary dedication to the god)이나(ibid.). 통일교의 합동결혼도 바야흐로 이런 것이며, 문이 짚어주며, 건혼후 몇 개월동안 그 신혼부부가 동침할 수 없고, 음운의 것이 다 이것을 뜻한다. 문



◇ 777 삼할동결혼식 장면

교회나 사회에서 한 결혼은 마귀자식들의 것이므로

부부생활을 거절하며, 문선명이 정해준 짝과 결혼

일교의 실지로 혼음인 피교음 의식은 그리미에서 ①인정(認定), ②확인(確認)과 ③확정(確定)의 3단계중 최종적인 확정 단계에 들이간 자들에게만 행해진다(實話, 1957년 6월호).

XIX. 신약에도 혼음비판이 있다. 계시록 2장 6절의 "니콜라당의 행위를 미워하는 도다"의 그 당은 "니콜라"(Nicolas) 집사(사도행전 6: 5)에서 유래되었다.(Lange, Revelation, E. T. by Schaff, n. d., p. 116). 그 당에서는 "정욕"(the lusts of the flesh)은 "당억되지 아니하되 안된다."("must be indulged")고 주장하는 음란당이다. "니콜라"는 희랍어 전어로 "니콜라오스"(Nikolaos)인데, "장복하나"란 "니케오"(nikeo)와 "백성"이란 "라오스"(laos)의 복합어이며, 그 뜻은 "백성의 정복자"(conqueror of the people)이다(ibid.). 혼음파에서는 혼음으로 사람 들을 정복시킨다. 히틀러도 이 방법을

이 곧 "유사종교"이기니와 문과 그과가 바야흐로 그렇다. 그것은 진짜 기독교가 아니다.

XXII. 혼음파에서는 혼음으로 영체(靈體)를 얻는다고 말하나, 진짜 영체(고전 15: 44)는 그리스도의 제람 배에 얻게 되는 몸인데, 지금 우리 몸을 "의(義)의 몸기"(롬 6: 13)로 삼고, 하나님과 주님의 뜻을 받들기에 합당한 몸이요,

혼음체는 결코 아니다. 간음죄(마태 5: 22)는 이혼죄의 죄이다.

XXIII. 통일교에서는, 기술한 바와 같이, 창세기 3: 7을 성적인 것으로 해석하며, 혼음교리가 그과의 중심적이나, 벨리취(Delitsch)가 밝히 지적한대로, "악한 광순종이며, 빌기벗음에 의하여 그배 자극된 수치감은 불순종인 악의 건과의 하나에 불과하였다."(Genesis, E. T. Vol. 1, 1888, p. 156). 그리고 신약신학사전(Theologisches Wörterbuch zum N. T., Band 1, 1957, s. 284)에 지적한대로, "선악이 성적(性的) 술어에 속하는 것을 성공시킴에는 전혀 불가능하다." 그러므로, "신약과"를 성적으로 해석하려는 통일교는 완전한 사고이다. 쾨러(L. Köhler)도 구약신학개(Theologie des Alten Testaments, 1936, s. 156)에서 창세기의 3: 1-7의 선악은 "성생활과 관계된 것에

통일교의 「하늘 비밀」은 「혼음」을 뜻해
통일교는 전혀 기독교가 아니다

◇ 학생논단 ◇ 朴 瑢 萬 (신과 3년)

이 글에서 다루고자 하는 것은 출 6:2-3 및 창 4:26에 대해 성서비평자들이 제기한 문제점과 이것이 그들의 출애굽사건 해석입장과 어떻게 연결되어 있는가에 대한 고찰 및 그 타당성 검토이다.

I. The Kenite Theory (겐족기원설)

여호와 이름에 대한 출 6:2-3 및 창 4:26의 기록이 상호 모순된 것으로 보는 비평가들의 가장 두드러진 입장은 the kenite theory로 압축될 수 있다. 이는 거의 1세기전에 걸쳐 소위 진출한 성서 비평가들에 의해 기문되어 온 것으로, 최근에는 특히 H. H. Rowley에 의해 강력히 주장되어져 왔는데, 그가 이 이론을 강하게 내세우게 된 동기는 성서의 기록과는 달리 이스라엘 12지파중 특히 소수의 일부만이 애굽에 체류했고 또 긴 시간적 간격을 두고 여러 차례에 걸쳐 필라스티나 침공이 시시히 이루어졌기에 모세는 이스라엘지파가 여호와 예배자로 공인된 사실을 설명함에 있어 이것이 가장 만족한 뒷받침을 할 수 있다고 믿었기 때문이다. 이 이론에 의하면 여호와는 겐족(the Kenites)의 신이었고, 이들은 아주 일찍부터 여호와와 예배자들이었다(우리는 겐족과 미디안인 사이의 관계가 어떠한지, 미디안의 제사장인 이드로가 어떻게 a Kenite(겐사신)가 되게 되었는지도 모른다. Rowley는 여호와가 모세 당시 미디안인의 신이었다고 본다). 그리고 모세는 겐족과 이방 관계를 맺고 있던 이드로를 통해 처음으로 여호와의 이름을 알게 되었고, 모세를 통해 출애굽에 참여한 우리들이 여호와와 예배자가 되었다고 보아서 출 6:2-3을 출애굽무리들에 의한 진술로 평가한다. 동시에, 애굽에 내려가지 않은 대부분의 지파중 하나인 유디지파는 출애굽사건이 있기 오래전부터 이미 겐족과 가까이 함께 거주하는 가운데 이들로 부터 여호와와 이름과 예배양식을 배웠을 뿐 아니라 다른 지파들에게도 전해주어, 모세의 영도하에 출애굽한 무리가 여호와의 소제하기 전에 이미 잘 알고 있었기에 출애굽 무리를 통해 얻은 것은 출애굽사건을 통해 체험한 새로운 신앙 뿐이라는 것이다. 그러므로 창 4:26(J)을 이 유디지파의 진술로 본다. 이와같이 이루어진 두 진술이 후대에 진화된 것이라고 이 이론은 결론짓는다. 그러나 성서는 반복해서 아브라함과 그의 언약을 기억하는 아브라함과 이삭과 야곱의 하나님을 신 포하고 있을 뿐, '겐족의 하나님'이다 '미디안인의 하나님'이라는 언급은 전혀 없다. 겐족에 대해 성서는 거의 아무런 언급이 없으며 그들이 이스라엘의 역사에 주목할만한 흔적을 남긴 그 어떠한 고고학적인 근거도 없다. 또 이드로는 진로 여호와의 '나의 하나님'이라고 말한 적이 없으며, 출애굽의 놀라운 사건은 모세에게서 들은 직후에 그가 취한 모든 이행도 여호와와 예배자로서가 아니라, 여호와와 놀라운 능력 앞에서 굴복할 수 밖에 없는 진솔한 이방인의 태도에 불과한 것이었다(출 18:11상절 참조). 이것은 그 후 그가 이스라엘족과 동행하기 않았을 뿐 아니라, 민 22-24: 25:16-18: 31:1-5에서 볼 수 있듯이 미디안인이 곧 이스라엘의 적으로 나타나 여호와를 대적한 사실에서 더욱 분명해진다. 따라서 Rowley의 모든 주장은 하등의 신빙성이 없는 어주에 불과하다. J. H. Otwell 등이 주장하는 출애굽 핵심무리인 'Yahwists'(야웨주의자들)가 과연 누구를 가리키는 것인지에 대해서 이들 심조간에 일대 혼신을 빚을 수 밖에 없는 것은 너무나 당연한 일이다. 그러나 분명한 사실은, 이 이론에 의하면, 출애굽의 하나님은 모세와 출애굽무리 자체가 아브라함과 그의 언약을 기억하는 하나님으로 보지 않았다는 것이다. 그렇다면 애굽에서의 고통을 감지 못하여 울부짖은 무

리는 누구에게 부르짖었으며, Kenite theory 지지자들이 말하는 소위 '종교의 자유를 얻기 위해 달출한 소수의 무리'의 예배대상은 누구인가. 여기에 여호와 이름 문제와 출애굽사건 해석방향이 불가분의 관계로 연결되어져 있는 것을 분명히 알 수 있다.

II. The Kenite Theory(겐족기원설) 지지자들의 출애굽사건 해석 방향과 그 타당성 문제

The Kenite theory에 의하면, 애굽에 내려가 미문 것은 라헬계통과 특히 소수의 레아계통의 일부에 불과하며, 나머지 대부분의 이스라엘족속은 가나안과 그 변경에 정착하고 있었다. 애굽에 있던 무리는 아브라함과 언약관계에 있는 하나님을 진히 알지 못했으나, 전개정치의 애굽 생활은 애굽인과 동등한 대우를 받는 것이었기에 성서의 기록처럼 그렇게 애굽으로 유입된 것은 아니었다. 따라서 이드로는 진술하고, 아마야 수렴된 정도의 작은 무리가 종교의 자유를 얻기 위해 달출한 것이다. 그렇다면 이들은 애굽의 신

여호와 이름의 겐족기원설이 출애굽사건 해석에 던지는 문제점

들 이외의 다른 이방신을 섬기기 위해 달출했다는 전문이 아닌가. 비평가들은 모세에게서 여호와와 이야기를 듣고 비로소 믿음의 필요성을 느끼게 되었다고 말하며, 모세가 있기 전에, [여호와의 진히 알지 못하는 가운데] 어느 신에게 부르짖은 것으로 되어 있다. 그렇다면 그것은 분명히 어느 이방신의 하나님이었어야 한다. 이스라엘의 종교도 다른 이방종교와 같이 단순히 인간의 산물에 불과하다는 순수한 가정에서 출발한 the Wellhausen School(베하우젠 학파)의 입장과 같이 계시의 진비성과 순수성을 부인하는 Kenite theory 지지자들은 성서의 출애굽기록 자체를 모순과 과장 무성의의 인위적 조작품으로 보는 가운데, 출애굽사건은 성서의 기록대로의 역사적 사실이 아니라 후대의 필요성에 의해 만들어진 'a cultic glorification'(인공의 예배적 찬양)에 지나지 않는다고 말한다. 그들은 여기서 Heilsgeschichte(구속사)를 들고 다닌다. 종교적 자유를 전제한 소수의 무리가 고되지 않은 애굽을 탈출하기 직전에 입한 애굽인의 제상은 이스라엘족속과 애굽인들구 밀하는 가운데 어떤 초자연적인 이치가 아니라 사실은 애굽에서 흔히 볼 수 있는 자연 현상에 불과했고, 흥회 횡행도 바다를 건너는 것이 아니라 실은 Lake menzaleh(멘잘메호수)의 남단 후미진 아주 얇은 지협을 웃을 길고 결이 깊은 것이며, 애굽군대가 이를 뚫어야 가다가 우연히 붙어온 강한 동풍에 밀려들어서 바닷물에 뒤덮힌 것인데, 이것을 신앙의 눈으로 보는 가운데 이적으로 받아들인 출애굽무리의 신앙고백을 전해들은 나머지 지파들이 이것을 자신들의 신앙고백으로 받아들여 이를 통해 민족적 단결을 공고히 할 수 있는 이념 가능성을 찾으려 시도하는 가운데, 구속사의 의미론 발전하게 되었고, 이를 후대에 자신들이 처해있는 정치적 사회적 상황속에서 민족과 국가의 활로를 개척하기 위한 타계책으로서 신화화했다는 것이다. 이러한 입장에서 자신들의 이론을 합리화시키기 위해, 애굽왕 언더에 언급이 없는 사실을 들고 나오며, 인간의 1세기를 27~30년으로 보는 가운데 애굽 체류기간을 기껏해야 25

년 정도로 보며, 출애굽년에도 B.C. 1290 ~ 1225로 끌어내린다. Geerhardus Vos가 오늘날의 두드러진 신학적 경향은 기독교 신앙과 역사적 사실이 거의 성편이 없거나 아니면 진히 성편이 없다고 하는 입장이 되거 그 어느 때보다 강하게 주장되고 있는 것이 특징이라고 지적한 것은 이러한 문제의 핵심은 썩은 것인데, 그럼에도 불구하고 이들이 출애굽사건 자체를 완전히 부인하지 못하고 형성해나마 자기들의 비위에 맞게 각색을 시도하는 것은 이들이 문헌학을 통해 애제 강조하는 'credo'(信條) 자체가 역사적 근거 위에서만 항구적 생명력을 지닐수 있다는 사실만은 끝내 부인할 도리가 없었던 탓이라 생각된다. 그러나 이들이 가장 큰 무기로 삼는 문헌자료가 E. J. Young이 지적하고 있듯이 창 5(P)와 1:31(P), 출 3:4의 상·하반절, 창 19:29(P), 등에서 노출된 자가정치의 모순 및 G. von Rad 자신이 창세기주석 초두에서 J. E. D. P는 그 하나 하나가 진부 추측에 불과하며, J와 E를 엄격히 구분하려 할 때, text(성서본문) 자체에 커다란 파손을 초래함을 피할 수 없다고 인정한 사실에서 드러난 한계점, 그리고 Gunkel에 의한 비역사성 지적, 등을 통해 그 학적 가치가 깨어지지 이미 오해다. 오경의 기록을 포로기로 까지 끌어내

로 악회되며, 그들이 세세우는 북방 route(북행로)인 Lake Menzaleh의 후미진 안쪽을 가리키는 그 어떠한 기록도 성서에서 찾아볼 수 없다. C. R. North 등이 애굽군대가 추적한 경우의 시간순서를 고려하여 남방 route를 부인하는 주장도 칸을 뚫을 수 있는 장정만도 60여명이 넘는 대진단에 대처하기 위해 애굽의 진 병기와 군대를 정찰한 사실(출 14:7)등을 의인한 것이며, 하룻밤에 그 많은 무리가 이렇게 큰 바다를 건너갔는가라는 역지도 사실은 text(성서본문) 자체(출 14:26-29, 15:19)를, 주의해서 읽지 않은 사실을 묵로시킬 뿐이다. 결국 the Kenite theory 지지자들의 출애굽사건 해석입장은 성서적으로나 고고학적으로 그리고 그들이 강조하는 논리적 면에서 그 어떠한 타당성도 제시하지 못하고 있다.

III. 결론

계시의 절대성에 대한 도전은 최근 에 시작된 것이 아니라 행 28:22의 바울을 향한 유대인의 말에서 벌써 그 구체적인 일면을 볼 수 있다. 성서의 어느 한 부분에 대한 해석은 성서자체의 해석방향과 직결되어져 있는 것이요, 따라서 문헌학을 철저히 근대하여, 여호와라는 이름은 모세 이전에 이미 알려졌으며, ① 모세는 אל(엘), אל(엘로힘), אל(엘사디), יהוה(이웨) 등의 많은 호칭 가운데 과연 어느 것이 하나님의 이름인지 알고자, 또는 ② 이 하나님께서 과연 브라함에게 인어를 세우신 그 하나님 이신자를 확인키 위해서, 이니면 ③ 출애굽의 무기운 사명을 피회하기 위해 될 수 있는 한 시간을 벌고자 출 3:13의 질문을 했다고 보는 O. T. Allis 나 יהוה(요게벳)의 비 참조. 역시 여호와 이름 자체는 Gen. 4:26의 기록대로 모세 이전에 이미 알려졌으니, 'covenant redeemer God'(언약의 구속주로서의 하나님)으로서의 그 이름의 본질이 온전히 계시된 것은 '모세에 이르러서'라고 보는 Young, 또 모세가 자기앞에 진술된 족장들의 수많은 토판들(clay tablets)을 [출 32의 계시가 있는 후 인본]가 진히 정리되어져 성서기록하게 되었을 때, 그는 אל(엘)과 동의어인 많은 신행문자를 발견하게 되었는데, 이미 'יהוה'라는 이름을 제시받은 그는 하나님의 고대 명칭이던 יהוה(Almighty: 전능하신 하느님)가 처음과는 달리 자기 시대에 이르러서는 주위의 모든 이방인들이 자기 그들이 섬기는 신들에게까지 적용시켜 부유으로써 더럽혀질대로 더럽혀졌기에 이를 모두 יהוה로 바꾸어 넣었다고 보는 가운데 출 6:2-3과 창 4:26 사이에 하등의 모순도 없다고 보는 P. J. Wiseman의 입장(이는 יהוה의 의미 'Jehovah is glorious'(여호와는 영화로우시다) (Rowley는 모세가 이드로에게 도망간 것을 미루어 볼 때 요게벳은 이드로의 일가이니, 요게벳이라는 이름도 겐족과의 관계를 통해 온 것이라고 이론을 전개한다.)에 의한 문제점이 충분히 제기될 수 있으나, 이 의미 해석 자체가 논의의 여지가 있다.) 이 추구하는 비가 계시의 절대성 믿음에 있듯이, the Kenite theory 자체가 계시의 절대성을 거부하는 성서비평가들의 강박한 무기로 사용되고 있는 것이 사실인데, 계시의 절대성을 능히 뒤집을 수 있는 그 어떤 진정적인 근거도 성서비평가들이 성서적 고고학적으로 제시하지 못하고 있는데 비해, 성서 자체가 그 절대적 위를 자중하며, 지금까지의 모든 고고학적 진리의 길과가 이를 뒷받침하는 방향으로 진전되고 있는 현실은 이성 이 계시를 포용할 수 있는 한계점을 잘 보여주고 있다. 우리는 성서비평가들이 출애굽의 가장 큰 의미로 내세우는 Heilsgeschichte의 성서에 나타난 Heilsgeschichte 시이며, 그리고 그들이 니열하는 모든 화려한 이론과 성서의 소박한 메시지 사이에 그 어떠한 형태의 동질성도 발견하지 못한다.

莊嚴의 극치, 史上最大の

總경비 2억 外國人旅費만

통일교회의 合同結婚式은 규모나 内容면에서 새삼 세상을 깜짝놀라게 했다. 20개국...
랑신부가 한자리에서 같이 결혼을 한다는 것도 놀라운 일이라니와 1천8백명이라는
가 또한 놀라지 않을 수 없다. 특히 歐美지역에서 결혼을 위해 한국까지 찾아왔다는
세인의 화제거리가 아닐수 없으며 이들의 향공비만도 무려 30억원에 달한다.

韓 國	891쌍
日 本	797쌍
中 國	2쌍
歐 美	111쌍
國際結婚	24쌍

이해한 1천91쌍, 日本인 797쌍, 韓國인 891쌍, 中國인 2쌍, 歐美인 111쌍, 國際結婚인 24쌍을 합하면 총 2,016쌍의 신부가 한자리에서 결혼을 하게 된다. 이는 1975년 2월 12일 서울에서 열린 통일교회의 合同結婚式이다. 이 결혼식은 서울의 한 호텔 대홀에서 오후 7시에 시작되어 밤 11시에 끝났다. 이 결혼식에 20여개국에서 온 신부들이 참가했다. 이 중 111쌍은 歐美지역에서 왔으며, 891쌍은 한국에서, 797쌍은 일본에서, 2쌍은 중국에서, 24쌍은 국제결혼이었다. 이 결혼식은 통일교회의 창시자인 최태봉 목사가 주례를 맡았다. 이 결혼식은 1천8백여 명의 신자들이 참석한 가운데 열렸다. 이 결혼식은 1천8백여 명의 신자들이 참석한 가운데 열렸다.



이날 결혼식에 참여한 신부들의 모습. 이 사진은 이자민이 찍은 것으로, 이자민은 이자민이 찍은 것으로, 이자민은 이자민이 찍은 것으로...

이 결혼식은 1천8백여 명의 신자들이 참석한 가운데 열렸다. 이 결혼식은 1천8백여 명의 신자들이 참석한 가운데 열렸다. 이 결혼식은 1천8백여 명의 신자들이 참석한 가운데 열렸다.

신사

남 3양원

의신
규모
것도

남 3양원(남양원, 양양원, 양양원)은 남양원, 양양원, 양양원... (text continues with details about the organization and its activities)



남 3양원... (caption text describing the photo)

合同結婚式 취지

취지... (text explaining the purpose and goals of the contract marriage ceremony)

家庭은 사랑實現의 土台 같은 理念人끼리 親密感 도모케

가정... (text discussing family, love, and the concept of a 'soil' for realizing love)

教理的 해석

해석... (text providing a doctrinal interpretation of the ceremony)

參加國名

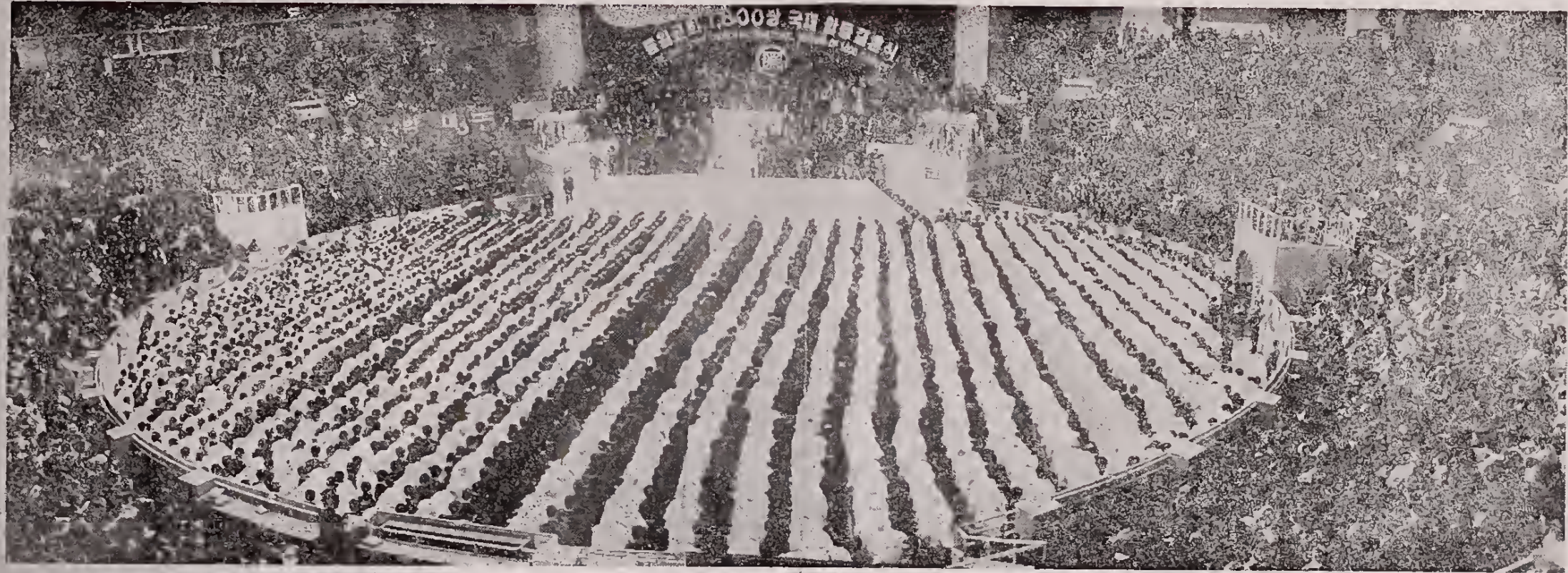
國名... (list of countries participating in the event)



가정... (caption text for the photo)



가정... (caption text for the photo)



万国의 賓客들로 滿員 式場 盛景

모여 全世界의 이목이 이곳에 집중되었다.

五色人種이 한자리에 모인 史上 최대의 宗敎大會, 이날 1천8백명의 盛會를 축하 하기 위해 1만여 관객이

세계 20 個 國 參 加 盛

統一 敎 會 1 次



하나하나의 크고 작은 것들이 모여서 하나의 큰 그림을 그리는 것이다. 이마리위에 聖水를 뿌려 주시니 모든 것이 살아나고 기쁨과 영광이 임한다. 5월 12일 1천8백여 명이 참가하여 聖水를 뿌려 주시니 모든 것이 살아나고 기쁨과 영광이 임한다.



본회의 40여 개국에서 1천8백여 명이 참가하여 聖水를 뿌려 주시니 모든 것이 살아나고 기쁨과 영광이 임한다.

본회의 40여 개국에서 1천8백여 명이 참가하여 聖水를 뿌려 주시니 모든 것이 살아나고 기쁨과 영광이 임한다.





이대
이대... (text describing the group or event)

일본의 예술 본향
일본... (text about Japanese art)

2차 세계 대전의 참상을 보여주는 유물 전시
전시... (text about war artifacts exhibition)



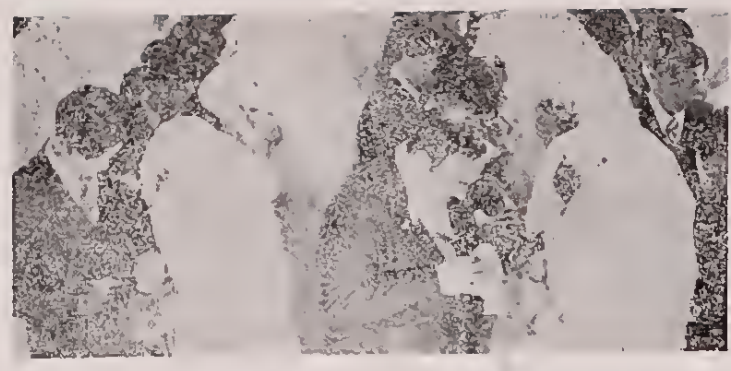
祝
축하... (text about a celebration or congratulatory message)

天壯麗한 대규모의 잔치

18백상 國際합동결연행사



人物
人物... (text about a person or group)



신정
신정... (text about the New Year festival)

카·피레이드
카·피레이드... (text about a parade or festival)



이날의 화나
이날의 화나... (text about the day's events or atmosphere)



Moon's Unification Church *Korea Herald.*

Feb. 7, 1975

1,500 Japanese Now in Seoul For Mass Wedding Tomorrow

TOKYO (AP) — Dozens of young Japanese left Tokyo recently on their way to Seoul to be married in one of the world's largest mass weddings.

About 1,500 Japanese are among the 3,200 members of a Korea-based religious group founded by the 54-year-old Rev. Moon Sun-myung scheduled to be married in a giant ceremony Feb. 8.

Miss Nobuko Hokari, 29, of Tokyo, is one of the 1,600 prospective brides whose husbands have been chosen for them by the Rev. Moon.

"We sent him our photographs and then he told us who we should marry when he came to Japan for a short trip in January," she said in an interview.

"He knew instantly our spiritual insides and could choose the right partners for us."

The religions' formal title is "Holy Spirit Association for the Unification of World Christianity." It is called more simply "Unification Church," and is a Christian sect claiming a worldwide following of over two million, based on the teachings of Rev. Moon.

It strives to unite all Christians under the teachings of its founder and refutes ideologies such as socialism, communism and atheism, a church spokesman said.

One of the sect's major tenets is the importance of marriage and it calls adultery the word's worst crime.

This will be the second mass wedding sponsored by the church. The first visit to Korea without knowing whom they would marry, and within a two-week period were matched up by the Rev. Moon and married in a ceremony at

which he officiated.

Yasuhiro Toyomura, 27, of Tokyo, who was among them, said he is happy with the marriage, although he and his wife Yoshiko have lived together for only about a year. They work on opposite sides of the global for the religion — she in Washington, D.C. and he in Tokyo.

"Rev. Moon knows my wife more than I do," said Toyomura. "He understands the internal and spiritual worlds of a person and when he said she was the right partner for me, we both knew instantly he was right."

Final Decision

"But the final decision is ours. If we don't want to accept his advice, it's Okay."

Some of the parents of the young couples have protested the upcoming wedding, saying their children do not know their future spouses and are being alienated from home and family by the religion. About 20 have withdrawn from the ceremony.

Scuffles have been reported at Tokyo's airport between members of the wedding party and their families who were unable to persuade them not to be married.

Members who wish to be married by the Rev. Moon first must give long service to the church and introduce about three new converts. Many of the prospective brides and bridegroom are full-time employees of the religion.

"The reason I want to be married," said Miss Hokari, "is because two people are stronger than one and we can work harder for the religion. My future husband and I do not plan a married life for about three years. Instead, we will go abroad for training."

A spokesman for the religion said there have never been any divorces in the church.

"According to the principles of the religion, divorce is not possible," the spokesman said, "unless they fall away from the church and then divorce is a personal decision."

Meanwhile, Unification Church sponsored "day of hope festivals" in Japan have filled auditoriums to capacity offering a program of songs, movies and lectures. On the streets of Tokyo and in other parts of Japan, young people, both Japanese and foreign, have been passing out literature and selling flowers in a campaign to increase the 200,000 Japanese membership and raise funds.

"I don't have time to become a member," said one middle aged businessman at one lecture, "but I suppose many young Japanese will join because they (the religion) have pretty girls and nice boys from many countries and good lectures."

"I myself go to the meetings for two reasons. One is to find the true reason for living. The other is to brush up on my English."

Classics

(Continued From Page 4)

they can provide a typewritten list of books available. Among the hottest books for sale are the collected works of Mikhail Bulgakov and the poems of Osip Mandelsuj both in disfavor for years and recently published only in limited editions.

Their books now cost 150 rubles (\$137) or more on the black market, according to Soviet sources.

In some cases, books and money change hands in future deals under a nearby highway or in dark doorways.



Korea Herald Photo

UNIFICATION CHURCH — Rev. Moon Sun-myung addresses a huge crowd in New York. He is to preside over a large mass wedding at Changchung Gymnasium at 10:30 a.m. tomorrow.

PROCLAMATION

on the activities being undertaken by the Unification Church

Today, mankind is in crisis. As a result of the high development of science and technology, man is inescapably locked in a vicious circle of an extremely self-centered and materialistic way of life that defies spirituality and morality. However, we professors and all academicians who are in constant pursuit of truth should not yield to disappointment; rather, we should participate in activity for the recovery of mankind, salvation of society, and the realization of world peace.

Man consists of "body" and "spirit" as his outer form and inner entity, respectively, and our life connotes both "life," which is universally common, and "lifestyle," which is the expression of varied circumstances. All men commonly share "life" and "spirit," but their "lifestyles" and "bodies" vary to some extent. Therefore, the surmounting of today's crises and the establishment of world peace can be achieved only at the common level of life and spirituality.

Mankind needs salvation. First, individuals must be perfected through harmony between "life" and "lifestyle," and between "spirit" and "body." Such individuals can meet and unite to form families of truth, goodness and beauty, which eventually will develop into such a society, nation and world. This consistent principle to attain world peace upon the foundation of individual perfection is the *Divine Principle* disclosed by the Reverend Sun Myung Moon.

Reverend Moon was born in Korea, a country that can well represent and indemnify the agonies and disasters of all mankind today. His *Divine Principle* has thus brought forth light and happiness out of darkness and sorrow. It is also the principle of peace which will enable the world, shattered and scattered in all directions, to unify once again. Thus, it contains both the historical mission of the nation of Korea and the goal and desire of all mankind.

The world must become unified; but before that can take place, all religions, which are the guiding principles in our "life," must become unified. *Divine Principle* is instrumental and essential to accomplish this purpose. Its scope is of the greatest magnitude in that it comprehensively contains the essence of the world's great religions, including Buddhism, Confucianism, and certainly Judaism and world Christianity, and also encompasses all non-religious truth.

This unified pursuit of the harmonization of space and the summation of all tradition of time is a manifestation of the awareness of ideological subjectivity, which can be attributed to the characteristics of the cultural tradition of Korea. It is also an explicit development of the essential "ideal of God" and the ideals of "reverence for Heaven" and "brotherly love," all of which we have cherished throughout our nation's five-thousand-year history.

Divine Principle is the working guide for effective practical action for this new age. Accordingly, the Unification Church is the cradle of individual and family perfection in the smaller sense, and it can then be viewed as the foundation of national and world unity in the larger sense.

Its members are truly ethical and moral through their perfection of character; and they offer themselves with full dedication and with blood and sweat for the cause of their nation and its people. They are consistent in respect for mankind, devoted in the safeguarding of democracy, adamant frontiersmen against communist totalitarianism, and they have dedicated themselves to the end of international cooperation and world peace.

It is a small wonder that after a mere 20 years since Reverend Moon established the Unification Church, the "work which is wrought together with God" has made truly remarkable progress, until today it embodies more than two million members in 41 countries worldwide.

Especially noteworthy is that Reverend Moon in 1972 launched a crusade to more than fifty cities throughout the United States, urging the once-great Christian nation to return to God. He has received honorary citizenships from 73 cities, and 153 governors and mayors have proclaimed the "Day of Hope and Unity," commemorating his efforts. On September 18, 1974, some 40,000 people overflowed Madison Square Garden, where he delivered his message on "The New Future of Christianity." On October 8, he was invited to Capitol Hill, where he spoke about "America in God's Providence" before an audience of 180 leaders of Congress. He is presently conducting a speaking tour in eight major cities across the American continent.

Faith is practice. It is to fill the world with God's "will" and His "love" in abundance. It is the practice of the *Divine Principle* to lead mankind into a harmony of oneness through truth, goodness and beauty. "The Little Angels," a Korean dance troupe that introduced the original beauty of Korea, was the fruit of this *Divine Principle*. The International Conference on the Unity of the Sciences, the Collegiate Association for the Research of Principles, and the Unification Thought Institute are true assemblies of scholars whose concern is to pursue truth and to realize peace.

The International Federation for Victory over Communism, with branch offices in almost every free nation, the International Cultural Foundation, the International One World Crusade, and the Freedom Leadership Foundation in the United States are bodies of activities that are forerunners for the safeguarding of the nation and the free democratic world.

Today many of their young members are scattered throughout the world, literally sacrificing themselves to bring salvation to the world and to build the unified world of "light and happiness."

We, as intellectuals, knowledgeable of the world's great teachings and virtues, support these genuine and earnest ideals and activities with the deepest understanding, and we urge others to join us in pursuing a unified world and peace for mankind.

It is regrettable that a small minority of Koreans have misinformedly or maliciously slandered the Unification Church, which was begun in their own country, born among their very own brethren, and is making this greatest truth available to all corners of the world. Reportedly, such slander also has been spread in America, misleading the honest public of this frontiersland. Maleficent false rumors, such as the one that the CIA influences the church, have been disseminated; yet it is highly improbable that the CIA of any government could exert influence on such a deeply religiously-oriented endeavor. These charges are truly senseless and are to be lamented.

We hereby proclaim this statement with the most sincere wish and appeal that all support be rendered to this most worthy cause, so that the prosperity of all nations and world peace may be brought into reality.

November 15, 1974

SUPPORTING KOREAN PROFESSORS

Dae Shik Bae (Choong-Puk University)
Kon Shik Bae (Chong-Ju Normal College)
Oong Bam Bae (Kon-Kuk University)
Ki Kun Chang (University of Seoul)
Tae Wan Chang (Korea University)
Jae Gwan Cho (Kon-Kuk University)
Kyu Tae Cho (Chosen University)
Nam Ki Cho (Choong-Nam University)
Sung Sool Cho (Choong-Nam University)
Chang Kyu Choi (University of Seoul)
Dang Hee Choi (Korea University)
Jae Wan Choi (Han-Kuk Social Works Univ.)
Kwang Pil Choi (Dan-Kuk University)
Kyu Nam Choi (Joong-Ahng University)
Soong Bom Choi (Choong-Puk University)
Byung Hak Chung (Sook-Myung Women's Univ.)
Dae Kyo Chung (Kon-Kuk University)
Dae Sung Chung (Choong-Puk University)
Han Taek Chung (University of Seoul)
Yoo Se Chung (Tong-Kuk University)

Jung Ok Ha (Kuk-Min University)
Dae Suk Han (University of Seoul)
Kon Sook Han (Han-Yong University)
Sang Il Han (Kyung-Puk University)
Tae Soo Han (Han-Yong University)
Wae Hoh (Tong-Kuk University)
Sung Wha Hong (Kon-Kuk University)
Doo Il Hyun (Kon-Kuk University)
Moon Soon Im (Kon-Kuk University)
Hyun Kyu Ju (Kon-Kuk University)
Soo Won Kang (University of Seoul)
Suk Tae Kang (Kon-Kuk University)
Kee Yul Kil (Kon-Kuk University)
Noo He Kim (Kyung-Puk University)
Noo Yong Kim (Kon-Kuk University)
Hak Oon Kim (Seoul Industrial University)
Hak Ro Kim (Pusan University)
In Kyum Kim (Kon-Kuk University)
Jong Bae Kim (University of Seoul)
Jong In Kim (Chong-Ju University)

Jung Doo Kim (Kon-San Normal University)
Kee Won Kim (Choong-Nam University)
Kwang Sun Kim (Kyung-Hee University)
Ok Hwan Kim (Soo-Do Normal University)
Pan Kong Kim (Kyung-Hee University)
Sam Soo Kim (Sook-Myung Women's Univ.)
Soo Shik Kim (In-Ha University)
Soong Ki Kim (Yong-Nam University)
Sung Tae Kim (Kon-San Normal University)
Yoo Hguk Kim (Dan-Kuk University)
Yong Don Kim (Kwan-Dono University)
Yong Hee Kim (Kon-Kuk University)
Yong Min Kim (Kon-Kuk University)
Yong Sam Kim (Choong-Puk University)
Yong Wha Kim (In-Ha University)
Dum Kn (Kon-San Normal University)
Suk Ku Ko (University of Seoul)
Jae Suk Kang (Dan-Kuk University)
Wuu Whae Ku (Kyung-Hee University)
Hyuk So Kwon (Kyung-Hee University)

Bae Ham Lee (Kon-Kuk University)
Hang Nyong Lee (Hong-Ik University)
Jong Rok Lee (Won-Kwan University)
Jong Shik Lee (Tong-Kuk University)
Kang Uk Lee (Kon-Kuk University)
Kee Ban Lee (Yong-Sang University)
Kyu Chang Lee (Kon-San Normal University)
Kyung Ku Lee (Sung-Kyung-Kwan University)
On Yong Lee (Kyung-Puk University)
Onong On Lee (Joong-Ahng University)
Ryo Ha Lee (Kon-Kuk University)
Se Hyun Lee (Kon-San Normal University)
Suk Koo Lee (Choong-Nam University)
Tae Ginn Lee (Seoul Normal University)
Yoon Soo Lee (Kyung-Puk University)
Yong Ha Lee (Kon-San Normal University)
Yong Kyu Lee (Dan-Kuk University)
Yong Moo Lee (Kon-Kuk University)
Byung Oh Lee (Hong-Ik University)
Kyu Son Lee (Tong-Kuk University)

Jung Oo Lo (Kyung-Hee University)
Soon Hee Lo (Seoul Industrial University)
Oo Shik Moon (Hong-Ik University)
Sang Lak Oh (University of Seoul)
Hong Nam Pak (Han-Yong University)
Kwang Soh Pak (Joong-Ahng University)
Myun Yong Pak (Kon-Kuk University)
Ro Shik Pak (Kyung-Hee University)
Yang Jin Pak (Hong-Ik University)
Dae Hyun Paik (Kon-Kuk University)
Jhong Suk Sah (Kyung-Hee University)
Hwan Tae Sung (Kyung-Hee University)
Ja Jo Sung (Joong-Ahng University)
Se Ki Un (Kon-San Normal University)
Byung Whee Won (Tong-Kuk University)
Byung Taek Yang (Kyung-Hee University)
Jong Hyuk Yoon (Hong-Ik University)
Se Won Yoon (Kyung-Hee University)
Ul Soon Yoon (Dong-Kuk University)
San Kwon Yu (Myung-Ji University)

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Korea Times
Jan. 25, 1975

By Unification Church

1,600 Couples to Be Wed In Int'l Mass Ritual

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At least 1,600 couples from
various parts of the world will
be married in a mass wedding
ceremony organized by the
Holy Spirit Association for the
Unification of World Christiani-
ty, on Feb. 8 at Changchung

Gymnasium in Seoul.

Mun Sun-myung, founder-
leader of the church, will pre-
side over the ceremony "design-
ed to prove that the world is
one family," church sources
said yesterday.

The couples to be married
in the second event of its kind
sponsored by the so-called Uni-
fication Church will include
780 couples from Korea, 770
from Japan, more than 100
from the United States and 17
other countries.

All followers of the Korean-
oriented church, the newly-
weds are scheduled to make a
parade aboard some 60 tour
buses along the highways en-
circling the southern border of
the capital after the ceremony.

The church sources said that
the church would offer gar-
ments for bridegrooms and
veils and bouquets for brides.
Other expenses will be met
privately.



Korea Times Photo

nce Troupe performs "Branden-
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Apt. Rental

Two bedrooms (one big)

Korean satyr who seized Nixon



by REV. LESTER
KINSOLVING

When the President recently visited Phoenix, there were more than 3,000 anti-Nixon demonstrators outside the Coliseum.

Nearby, however, was a rival rally conducted by some 100 members of a group called the National Prayer and Fast for the Watergate Crisis, who distributed pennants saying "God Loves Nixon."

THIS VERY same group showed up at Oklahoma State University one week later, when only 500 anti-Nixon demonstrators held a rally protesting the President's visit (a rally whose impact was almost entirely neutralized by the infiltration of a band of full-voiced, banner-bearing Jesus Freaks).

This traveling band of pro-Nixon prayer-and-fasters were actually members of the Unification Church of Korean evangelist Sun Myong Moon.

Last January, they staged another rally, in Lafayette Square, across from the White House. It was so vivid and so rare, being pro-Nixon, that it was joined by Tricia Nixon Cox, who made a speech.

The very next morning, the Rev. M. Moon was ushered into the presence of the President of the United States whom he proceeded, quite suddenly, to embrace.

THE SECRET SERVICE, and no doubt

Mr. Nixon himself, would have been infinitely more startled at this abrupt avalanche of emotion — had they but known something of the colorful background of the Rev. Mr. Moon.

Once a ruling elder in the Korean Presbyterian Church, Moon was excommunicated in 1948, because he started his own competing church, complete with several new wild and exotically erotic beliefs.

One of these beliefs caused the Rev. Mr. Moon's arrest on July 4, 1955, after he was expelled from the campus of Ewa Women's Technical University in Seoul, and booked and jailed on a morals charge.

Mr. Moon's followers ("Moonies") vehemently claim that this was all a frameup by one of his former wives— and that he was later acquitted.

BUT THERE are those who claim that his comparatively early release from incarceration was due to a disease. And the Korean press (which was at that time relatively free) exposed in titillating detail his Unification Church's bizarre initiatory rite called "picarume" or "blood separation."

This poignant ritual consisted of "purification" via sexual intercourse. For female initiates, this process took place with the "perfect and pure emissary of God." (Guess who.)

Moon's claim to be the Second Christ was based upon his report that in 1936 the first Christ (who failed because he did not marry before being crucified) appeared to

him on a Korean hillside. A more recent Moon revelation:

"At this moment in history, God has chosen Richard Nixon to be President of the United States." (No comment regarding the choice of Spiro Agnew.)

THE REV. MR. MOON refuses to grant interviews with the press — and he makes sure that his cult's financial records are kept concealed. For any open accounting, as in most denominations, might reveal the full extent to which this cult is being used and financed by the South Korean dictatorship of President Park Chung Hee, (who has just sentenced six Methodist and Presbyterian clergy to 10-15 year prison terms, for daring to criticize the government.)

It is known, however, that much of the money is sent through Moon's constant companion and translator, Lt. Col. Bo Hi Pak of the South Korean Army.

Pak was assigned to Moon by request of South Korea's former Ambassador to the United States, You Yang.

Ambassador Yang's diplomatic ploy was really quite clever. For it keeps the sexually amazing Mr. Moon out of Korea, where he can leap literally into the arms of the President of the United States — instead of impressionable Korean coeds.

The Rev. Mr. Moon also derives extensive income from the several industries he owns, including an aphrodisiac factory — which makes an alleged potency-stimulating tea, called Tongil Gin Sing.

Earl HANSEN

Religion Editor



Angered Seattleites say they're being badgered and harangued by the 400 persistent youths currently in town buttonholing anybody and everybody in an exhaustive and expensive campaign to fill the Opera House on Thanksgiving night.

"They won't take 'no' for an answer . . . They're honest-to-God fanatics who don't seem to hear a word you say. You hate to be rude, but how else can you get rid of them?" complained Everett Hendrickson.

"I, too, knew all the answers when I was young," recalled Robert Johnson, a retired businessman. "But these kids aren't normal the way they're carrying on. It's like they've been brain-washed . . ."

Stopping people on the street, in buildings and stores, interrupting conversations in restaurants, and doorbelling homes are the youthful devotees of the Rev. Sun Myung Moon.

A millionaire industrialist from Korea, Moon has an increasing number of followers absolutely convinced he's got The Message from God that can save mankind before we blow ourselves up.

If you don't know Moon's face as yet, you will. A massive advertising campaign has his picture on posters and flyers, on television and in newspaper ads, all geared to filling the Opera House for his one-night stand here this time around.

Last January the reverend attracted some 400 persons on each of three nights here in the Seattle Center's Snoqualmie Room, after a two-week campaign by 100 of his devotees. At that time a column appeared here, entitled "Youths But Pawns of Rich 'Prophet'?" And as a reader wrote, "It may have told us more about Moon than we wanted to know." Despite certain wishful thinking, however, it seems the Moon isn't just going to go away.

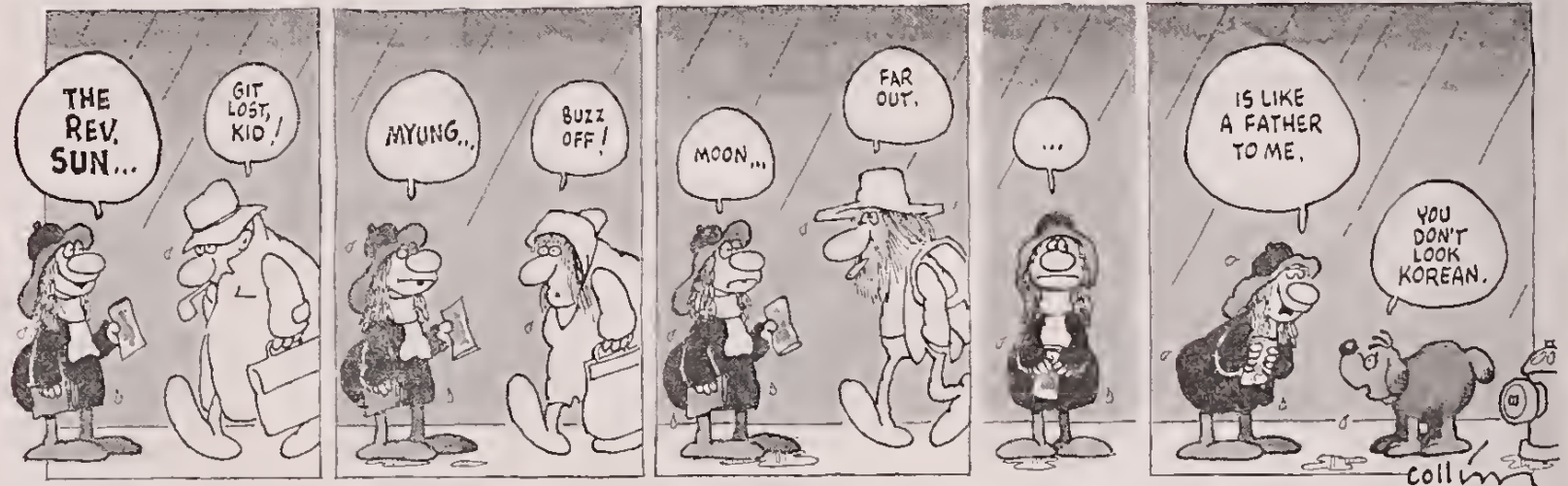


REV. SUN MOON
He's got the message

ly and work late and stay happy. . . .
A skeptical press continues to cite the numbers of people who walk out in the middle of Moon's two-hour sermons.

His plush estate and mansion in Tarrytown, N.Y., his Korean business, his "spiritual" hold on youths, and the monies and worker-bee efforts poured into getting him one-night housefuls across America continue to draw questioning commentary.

Pesty Moon Kids Anger Citizens



"So many walk out because the Reverend Moon's message is so intense and deep and many don't think on the level he is thinking. It's a judgment for them and requires them to do something," Maureen Murphy explained.

With her was Regis Hanna, Moon's personal selection to live here and promote his Unification Church in the Northwest. Hannah admitted that half of the 20,000 persons hearing Moon recently in New York's Madison Square Garden weren't around when Moon had finished. He called them "sightseers . . . wanting to see the freak show," who took seats away from another 20,000 who were turned away "after trying to break down police barriers to see and hear the Reverend Moon."

Current local television advertisements promoting Moon's Opera House appearance shows the reverend at Madison Square Garden and declares that he packed the place as America turns to this unique man and his message.

But here last January people walked out on the man. He bobbed and weaved, ducked and jumped, slammed his fist, pointed, and waved, all the while preaching in Korean as an interpreter calmly interpreted with a message that hardly fit the reverend's antics.

It was Regis Hanna who was quoted here last January as calling "brilliant" Moon's full-page newspaper advertising across America urging Americans not to think about impeaching President Nixon, but to "renew the faith expressed in the motto 'In God We Trust.'"

Hanna recalled the advertisement yesterday as "no endorsement of Nixon, but a statement from a man who was that 'God is depending on America today . . . was that 'God is depending on America today . . . Americans must forgive, love and unite . . .'"

Hanna was a leader on the Moon workers' "War on Pornography" protest march Wednesday into several First Avenue stores, as the 400 youths, arriving in 30 vans from Chicago, the scene of their last campaign for a Moon houseful sought to be seen and heard.

Engraved invitations to be the reverend's guest

at an expensive dinner Wednesday night in the Olympic Hotel have gone out to at least "several thousand" area persons in hopes of filling the hotel's Grand Ballroom.

It was a small crowd that showed up for the reverend's dinner in the Washington Plaza Hotel last January. Invited clergy, laity and city dignitaries, here as elsewhere, have yet to buy the Moon man and his workers' merchandised message for all America.

The Reverend Moon, "visited" by the Lord as a teen-ager, declares that out of Korea comes "the Second Coming of Christ, and that America has been blessed as the landing site."

Moon says that Jesus died before fulfilling his task on earth, which was to set up the perfect First Family. Moon's workers say that time will reveal whether Moon and his current wife are the perfect First Family.

Moon, himself divorced, teaches adultery is the worst sin against God, and that the faithful will enter the Kingdom of God in family units.

When his youthful disciples are deemed ready for marriage, he reportedly makes the matches and conducts massive paramilitary ceremonies. Newly marrieds are required to abstain from sexual intercourse for 40 days. This is a ruling which Maureen Murphy says is "beautiful . . . because a union is spiritual first, and so much emphasis in the Western world is on the physical."

Rearing in a "strong Catholic" home, Maureen says she is of the generation "that asks many questions." She says it's no secret that "church people have been talking in abstract ways and have lost touch with a personal experience with God."

"It's no coincidence," according to Maureen, that the Rev. Moon's got a fast-growing movement on his hands. "All of us know that the foundations of American society are falling apart . . . family, marriage . . . government. Reverend Moon's message can't be said in half an hour, but the people who stay are really touched . . ." she said.

Maureen's favorite quote is: "All that is necessary for the triumph is that good men do nothing."

And so she is a worker-bee for Moon's Unification

Church, here for a month, and then on to San Francisco for another campaign. Her "needs" are met through Moon's appointed treasurer for the traveling workers. Half of the 400 here now are foreigners. Some are in the U.S. on court appeals of immigration department rulings against their continued stay. Almost all are staying at the YWCA and the YMCA.

Hanna, who has his master's degree in social work, said he was attracted to the movement "by the good people" he saw in it, people "with exemplary behavior and manners." He believes in mankind's need to "return to righteousness . . . and to unity through self-sacrifice."

The Reverend Sun Moon is his man, then, although Regis said he's never heard "Reverend Moon say whether he is or he isn't 'the Messiah. 'But if God should reveal to me that he is, I could accept this," he added.

As for now, Messiah or not, since his visit in January, Moon's movement has purchased a former Catholic seminary in upstate New York for \$3 million and invested \$300,000 on publicity just for his one-night stand in Madison Square Garden. It was an investment, however, out of which has come the filmed television commercial being shown locally to promote the Reverend's Opera House one-nighter.

Moon's Korean network of multimillion-dollar industries continues to profit in pharmaceuticals, tea, and air rifles. And while Catholic and Protestant leaders in Korea have been jailed under the Park regime, Moon's movement and enterprises appear to grow without interference.

Now 54, Moon founded his "ecumenical" Unification Church in 1954 in Seoul but now he's got it centered out of Tarrytown, N.Y., where he's gained a permanent resident status.

"Oh, Reverend Moon shows us how to live," claimed Maureen. "He sets a clear example for us. Anything he asks of another, he does himself. People are always asking what he does with the money. All of us are just working to bring unity. If you could be with us for a while you would see the level of love and harmony we have . . ."

long - 21 Church
Rev. Moon

Sisters Defend Sun Myung Moon Sect

By ELEANOR BLAU

While New Jersey's State Insurance Commissioner stood outside accusing the Unification Church of brainwashing his three daughters, the daughters were saying at a news conference yesterday that it was their father who had been duped and that they feared their parents would try to kidnap them.

The conference was held at the sect's center, 18 East 71st Street, to rebut charges by the Commissioner, James J. Sheeran, that members of the church—whose founder is the Rev. Sun Myung Moon—had beaten him up recently when he sought one of his daughters at the sect's center in Barrytown, N.Y.

Reading from a statement, Joe A. Tully, director of the Barrytown center, who was named as one of Mr. Sheeran's alleged attackers, said: "At no time did anyone strike Mr. Sheeran or his family. At no time was he unconscious."

Sect's Version Given

The Commissioner, according to Mr. Tully, had been informed earlier that his 21-year-old daughter, Josette, was not at Barrytown, but "entered the premises illegally" after being told that he could not enter. Mr. Sheeran began yelling for his daughter, striking Mr. Tully, biting him on the arm and kicking several of the men in the groin, the sect's statement charged.

Mr. Tully contended that he

and several other members had held Mr. Sheeran down and, he acknowledged, gagged the Commissioner, then had called the state police.

Mr. Sheeran's version of the incident was that he had been "assaulted viciously" by Mr. Tully and several young men, and had been gagged with rags until he had lost consciousness.

The Commissioner and the church have dropped charges filed against each other, and the Dutchess County District Attorney is conducting a "preliminary inquiry" into the Sheeran affair and what the District Attorney says are other incidents involving Moon followers.

'Kidnapping' Repudiated

Also reading a statement, 24-year-old Jaime Sheeran said she and her sisters, Josette and Vicki, 25, "love our parents very much," but could no longer communicate with them because "regardless of what we said they interpreted it as mind control."

Miss Sheeran contended that her parents had been "contacted by the kidnapping crew" and that a friend who escaped from kidnappers had told them that their names "were next on the kidnappers' list."

She alluded presumably to associates of Ted Patrick, who acknowledges organizing "rescues" of members from the Unification Church and other sects to "deprogram" them from "brainwashing."

Outside, Mr. Sheeran denied

that he had been contacted by kidnappers or that he ever would consider having his children kidnapped. He acknowledged talking to two young women who had been "deprogrammed," but said, "I wouldn't kidnap because I believe in free people." His daughters' fear of kidnapping is a further evidence of brainwashing, he asserted.

The sandy-haired, blue-eyed sisters, who resemble each other, sat at a long table, along with Mr. Tully, in a room jammed with reporters and television equipment. The conference was interrupted repeatedly by some of the reporters who shouted objections to limits placed on questioning.

One of the outbursts occurred after one of the daughters had been asked about her efforts to finance the church, and a church leader declared, "That is not relevant to the issue at hand."

Funds Are Explained

Col. Bo Hi Pak, Mr. Moon's chief associate, said later that most of the money came from contributing members, said to number two-million worldwide.

Shotguns made at one of the church's businesses in South Korea are for "recreation purpose," he asserted and, answering another question, he said Mr. Moon owned a mansion and yacht "because all the members want him to—I want him to."



The New York Times/Jack Manning

Josette, left, Jaime and Vicki Sheeran at news session in Unification Church center here



New Jersey Insurance Commissioner James J. Sheeran with wife and son outside center

NY Times
10-2-75

Core Herald - Apr. 3, 1979
Leader, 19 Arrested

Cult Followers Conduct Nude Sessions in Iri

Police in Iri, Cholla Pukto, arrested earlier this year a religious cult leader who let many of his women followers undress and dance around during their so-called prayer sessions, it was belatedly reported yesterday.

The report identified the arrested man as Lee Kyo-bu, 39, leader of a church he called the Chuhyon Church. It said 19 of Lee's followers have also been arrested on charges of holding captive and beating eight clergymen who went to Lee's church from Seoul to investigate the alleged nude congregation of his followers.

On Jan. 7, the report said, Lee and one of his women followers danced naked, before a group of the cult worshipers. After the event, it said, other men and women worshipers of Lee's cult undressed and danced around naked during their prayer meetings.

Before his arrest, it said,

Drug Misuse Rap

The Hangang Sacred Heart Hospital in southern Seoul is now under police investigation on suspicion of having misused a considerable amount of tax-free medicine and medical equipment made available exclusively for patients from impoverished families.

Lee had called himself a "God who had a right to atone sinners."

It said Lee had let his men followers shave their hair.



Ray Ruppert

Religion Editor

Rev. Moon a concern to some clergymen

(Last in a series)

The Rev. Sun Myung Moon, founder of the Unification Church, will bring his message of a new time in God's revelation at 8 p. m. tomorrow, Monday and Tuesday at the Snoqualmie Room of the Seattle Center.

Mr. Moon is stopping here as part of a 21-city tour of the nation to preach about "Christianity in Crisis: New Hope for America."

The 54-year-old Korean evangelist has not been greeted with open arms by Christian clergy in every city where he has appeared, despite a studied effort by the "Moon people" to woo other men of the cloth to Mr. Moon's message.

In Tulsa, for example, the executive of an ecumenical agency concluded: "Our experience and information from other cities where they (the lectures) have been held . . . caused us to hold many reservations about the movement on the grounds of theology and questions about sources of funding."

"Their campaign was not very successful . . . They were unable or unwilling to provide an adequate response to the questions raised in our minds . . ."

The man from Tulsa had summed it up: Theology and funding.

THE BASIC FACTS about Mr. Moon are these: He is 54, born in North Korea, had a vision of Jesus when 16, was given a divine mission, prepared himself for nine years, was a prisoner in North Korea until freed by United Nations forces, began the Unification Church in 1954 with a handful of people and has seen it grow to 2 million members.

Time magazine described Mr. Moon as a wealthy man whose holdings in ginseng tea, titanium production, pharmaceuticals and manufacturing of air rifles are worth perhaps \$15 million.

Because of his stance of anti-communism and because of his plea that Americans forgive, love and unite behind President Nixon, Mr. Moon apparently has a strong political attraction.

But it is his theology which has concerned many clergy in the cities where he has visited.

Reiner Vincenz, director of the Unification Church in France, has been in Seattle as part of the advance party, which includes 70 young people from many countries. As a senior official of the church, Vincenz is able to talk about the Moon theology.

Mr. Moon's teachings have been called a "further development" of Judeo-Christianity through revelations received by him. His avowed goal is to integrate science, religion, economics and politics in building a unified world civilization.

His severest critics, pastors of Korean-language churches in the United States, accused Mr. Moon of viewing himself as a new personification of Jesus.

But some of the church literature casts Mr. Moon in the role of a new John the Baptist, preparing the way for "the Lord of the Second Advent" who is to appear soon in Korea (the new Israel).

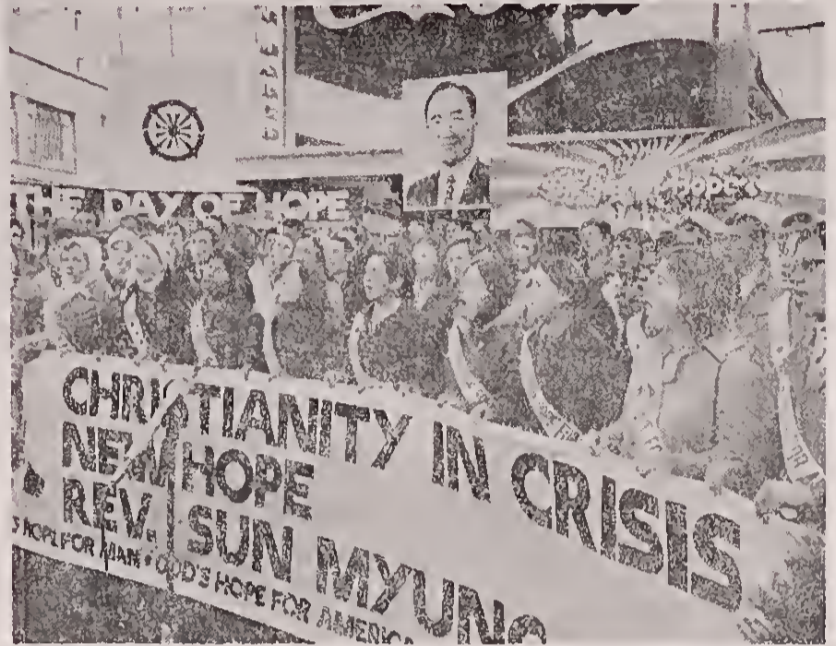
ON GOOD FRIDAY two years ago, Seattle members of the church demonstrated along University Way, displaying banners which proclaimed "The crucifixion was not a victory for God; it was a victory for Satan."

This teaching may be one of the reasons why some Christian clergy tend to be cool toward Mr. Moon and the Unification Church. The usual Christian teaching is that Jesus passed through suffering on the cross to the glory of his resurrection.

But Vincenz said the Bible commonly provides two prophecies, a sort of Plan A and Plan B. God may prefer Plan A, but the people may reject it. Then God switches to Plan B.

"So, for the coming of Jesus two prophecies were

Young members of the Unification Church sang at the Westlake Mall to call attention to the Seattle appearance of the church founder, the Rev. Sun Myung Moon.—Staff photo by Vic Condiotti.



Religion

given," Vincenz said. "One prophecy explains that the Lord of Lords will come in glory (Plan A) The other one is the way of suffering . . ."

"Jesus did not come to fulfill the prophecy of suffering. He came to become the lord of this world, the lord of glory, not the lord of suffering . . ."

"But, because the people did not understand him, it was impossible for him to realize his order from God to establish God's kingdom. The people did not respond; the people did not follow him . . ."

"It has not been planned by God that there is a second coming of the Christ. All should have been fulfilled 2,000 years ago."

BASIC TO MR. MOON'S theology is the teaching that Adam and Eve, were intended by God to be joined in divine matrimony and, as perfect parents, to form with God an ideal world. But Eve committed adultery with an archangel who thereby became Satan.

According to this teaching, Jesus was God's second attempt at the perfect man. But he was crucified before he could marry and form the perfect family.

And so the Lord of the Second Coming is now necessary in God's plan.

Vincenz said the Unification Church has Sunday morning services in centers which have enough members. But he refused to describe in any detail the ceremonies of the Unification Church.

He was asked: Do you have communion?

"You see, this is a very deep question," Vincenz responded. "It is not so easy to answer. In the Old Testament, the temple had certain rituals . . . When Jesus came, also rituals came into being which have completed the first development."

"First you have very simple actions. Then you have

more complete actions. We have certain traditions established in our church which are a little different from the New Testament, which complete the traditions of the Old and New Testaments."

Do you use bread and wine?
"This we do not have," Vincenz said. "We have other ceremonies."

He was asked to describe those ceremonies.
"This is too difficult to explain here," he said. He said that many press interviews, particularly in Germany and France, "came out in the wrong direction," adding, "We have stopped a little (giving interviews) because so many wrong things came out."

Marriages for sect members are arranged by Mr. Moon and his lieutenants. Newly married couples must refrain from sex for 40 days after the ceremony, which is the holiest act of the sect.

NO OUTSIDER can be certain how much the Seattle campaign is costing the Unification Church, but certainly expenses total several thousand dollars.

In each of the 21 cities where Mr. Moon has lectured, the church has placed full-page newspaper advertisements. In Seattle, placards have been attached to about 100 Metro Transit buses. Hundreds of signs have been tacked and pasted up around the city.

In addition, there is the cost of renting the space at the Seattle Center three nights as well as luring the Washon Room at the Washington Plaza Hotel for a Day of Hope dinner at 7 p. m. today, complimentary to invited clergy and others.

Then, too, the campaign has included bringing the 70 young people to Seattle in vans to flood the city with songs and invitations to the lectures.

Where does the church get its money?

"It comes from heaven," said Regis Hanna, Northwest director. "It has to, because we really feel Rev. Moon has a message for the American people, to move their hearts."

To help the Lord provide, church members at Berkeley make scented candles and Seattle members have been making grainarium flower displays in glass jars.

Church members take candles, sacks of peanuts and the grainariums from door to door to ask donations on what Hanna called "a day of drudgery" because "they (the members) don't like to go out."

Some may question whether door-to-door vending of peanuts and candles is profitable enough to pay the costs of such an all-out campaign.

Yet, Time reported, sect members sold candles for seven weeks in 1972 to meet the \$300,000 down payment on an \$850,000 estate at Tarrytown, N. Y., which is now international headquarters for Mr. Moon.

Seattleites will have the opportunity for three days beginning tomorrow to judge Mr. Moon and his message

Feb. 24, 1968

430 Couples Wed in Mass Korean Christian Ceremony

S&S Korea Bureau

SEOUL — The Unification church, a Christian sect founded here 14 years ago, held a mass wedding for 430 couples Thursday in Citizens' Hall.

The newlyweds, from all over South Korea and including two couples from Japan, are supposed to delay their bridal night for 40 days in remembrance of the 40 days Jesus Christ allegedly fasted before starting his ministry.

The couples, all active workers in the evangelical sect for at least three years, were paired by the religion's founder Sun Jee Myung Moon after submitting a list of five acceptable marriage partners.

More than 3,000 persons, mostly relatives, thronged the city auditorium to watch the afternoon ceremony. The 430 couples, in western-style wedding costume, were married in a single ceremony onstage by Moon and his wife.

After the mass wedding the couples toured Seoul in 26 chartered buses.

The mammoth nuptial was the fourth held by the sect since

1961. At the last previous one in 1963, 124 couples were married. The mass weddings are held whenever enough applicants are available to make a ceremony worthwhile, a church spokesman explained.

The church list three reasons for holding mass weddings. First, the "brothers and sisters" share their wedding day with other members of the sect, making the marriages a church-wide occasion. Second and third, the joint ceremony saves church members time and expenses.

The Unification church, whose full name is "The Holy Spirit

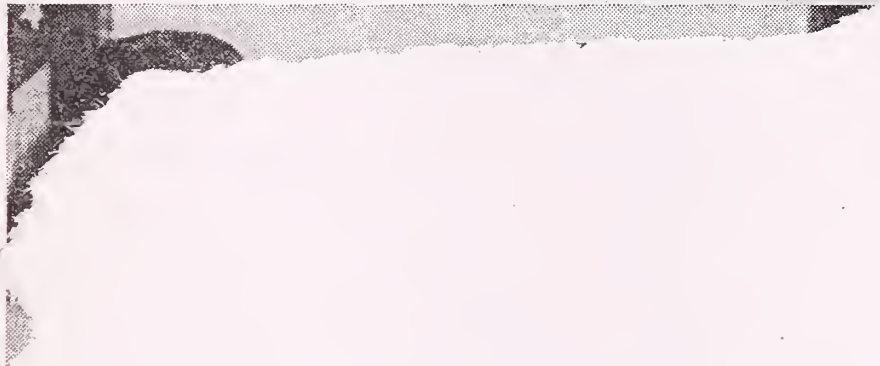
Association for Unification of World Christianity," claims a membership of more than 300,000 and says it has 1,000 churches in 16 countries. The Sun Wha children's dance troop, also called "The Little Angels," is an affiliated group that tours foreign countries seeking converts.

As its name implies, the goal of the sect is to unify all the world's Christians in one church led by Moon.

Conversion of all the world to one religion will end all wars for good and bring peace to the earth, members believe.

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New Police Chief

'Blind' Believers Forced To Peddle Gum for Cult

They blindly believed in the teaching that those who have strong faith shall not die even from poison. And a mother and her four children ate farm chemicals before the father, who was a Methodist, in order to prove their faith. They died immediately and the father later recalled it was too harrowing to see them praying and dying.

Many people won't be willing to believe such a thing can happen in this 20th century when science dominates man's consciousness. But the mass suicide did happen in 1969 in a middle-class Seoul family, some of them with college educations.

20-Yr-Old Faith

It must have been logical the incident should develop into a social issue so that the doctrines taught in the so-called Christian sect which led the family to death could be disclosed. Like previous incidents related to the Korea-oriented cult, however, it disappeared soon from the memory of the people.

Nevertheless, the 20-year-old scandalous faith usually called "Tongbang-gyo" has suffered fatal blow as Seoul police last week captured four of the highest leaders of the organization after hide-and-seek games over two months and revealed their crimes in detail.

"In a word, it is a criminal organization taking advantage of the spiritual weakness of man," police officers said. The cult was founded in 1953 amidst the whirlpool of the aftermath of the Korean War in Taegu by the late No Kwang-gong, "the second Jehovah."

Actually, there had been more than 10 incidents which could have developed into important social issues since the former publicity man for Park Tae-son, a Presbyterian sect head who had succeeded in establishing his own type of religious community, began "missionary" activities in the Taegu district.

Most of the incidents were related to adultery, terror and swindling, as in other pseudo-

religions.

But it found ways for existence anyway. The founder No died in 1967 and his second son Yong-gu succeeded him. In 1969 the organization was registered with the Culture-Information Ministry as the Korean Christian Reformed Presbyterian Assembly.

The biggest power of the organization to hush up scandals is deemed to have been the money it accumulated through followers, numbering about 6,500 at 72 churches across the country, in the name of "chisong" (devotion). Police estimate the fortune at about two billion won.

The amount of "chisong" directly indicates the depth of one's faith. "Chisong" means salvation to them and they have scores of names for devotion including those for Christening, holy garments, the key to heaven, the ring of spiritual engagement with the "grandfather," another name of the late No, and the monthly service for him.

According to police, most of the victims are the ignorant and poor. Nearly two-thirds of the total believers were found to be women. They were forced to peddle chewing gum and foreign-made sweets on the street to make money to donate, from 1,000 to 5,000 won every day.

The police findings closely coincide with accusations made by some ex-believers at a meeting to hear their experience held in last January at Chong-dong Church in Seoul.

Former Preacher

A woman in her late twenties who used to work as a preacher sobbed, "When you do not make as much as the amount of your daily duty, they beat you hard. And many are suffering from extreme hunger. Please save them. They can't dare to escape as they fear revenge."

The woman said she saw many skeptical persons terrorized. "Women are often raped to prevent their betrayal," she charged. The woman confessed that she escaped from the horrible organization as she could not stand their last

demand: divorce from her husband for a more devoted religious life.

"Students are induced to neglect their class work and young men become willing to evade military duty, while they are not aware of it," said another ex-believer, a young man who went AWOL twice himself.

He attributed the negligence of worldly life and concentrated loyalty to the only god to their contention that the end of the world will come very soon. "When the world comes to end," he revealed, "they teach Tongbang-gyo followers would be the only survivors."

End of World

But the end of the world was delayed many times for lack of the believer's devotion, which means money, the man claimed.

He said a new fellow is admitted to the organization, completely unknown to outsiders, after making 24 contacts to confirm he has no relatives working as journalists, policemen or government officials.

Many teenage believers steal things from their families to make devotion without feeling guilty as they are taught that everything on the earth belongs to "grandfather," said the man.

In January this year, 46 representatives of various Christian circles and theologians issued a plea to eradicate the cult "very dubious about its characteristics." Reasons for their assertion that it was not a Christian sect were:

The founder, No Kwang-gong, is deemed a god and the second Jehovah; the trinity is based on No and his two sons; the scripture is not the Bible, but "Kyongwa-rok" compiled by themselves; they believe in the immediate end of the world after which they would be the only survivors; and they beat maktaks, the wooden gongs used in Buddhism, burn incense, sing not hymns but "song-ga" of their own and even dance during services held every day. (L.K.H.)

Unified Family Seeks Members

Pac. Stars & Stripes
Aug. 27, 1973

SEOUL (Special) — What is love? What is your purpose in life? Is God dead? What is freedom?

Pretty heavy questions, huh?

Are they moot or unworthy of discussion? The Unified Family thinks not.

Every Monday at 7 p.m. the Unified Family holds discussions on contemporary philosophies and the impact of these on the world of tomorrow.

The family's philosophy, although based on the Bible and the teachings of Jesus Christ, is geared toward unifying the beliefs and theories of science, sociology, politics and the religions of the world and applying the unified disciplines to the problems of the world. To achieve their purpose, the family and its unification doctrine teach that to accomplish useful achievements the people of the world must learn of and strive to fulfill God's purpose and will.

Currently in Korea there are more than 300,000 supporters of the divine principle and its philosophical counterpart, unification thought.

In referring to his people Jesus said, "You will know them by their fruits."

"Unity peace, joy, and love of God," says John Price, the English member of the Seoul family.

The Monday evening meeting with the Unified Family at the Moyer Recreation Center is conducted in a purposely nonreligious atmosphere.

"We talk about philosophy, we

discuss day to day problems, we discuss life," says family member Lynne Doerfler from Wis. "We want everyone, regardless of their religious attitudes, to join us in talking about the relevant issues and ideals of our world. We invite everyone . . . join us in helping to brighten the world's tomorrow."

Don't Waste Adjutant Gen

S&S Washington Bureau

WASHINGTON — Floods, bad weather and the fight to preserve the environment may accomplish something the armed forces have been trying to do for years — cut down on paperwork.

The government's printing office has notified federal printing and publishing officials of a nationwide paper shortage which led Maj. Gen. Verne L. Bowers, the Army's adjutant general to ask major commands worldwide for an all-out effort to save existing stocks of publications and forms.

"Special emphasis should be given to conserving supplies of tabulating cards and marginally punched continuous forms because of lack of such items could seriously affect (automatic date processing operations)," Bowers said. "Future requirements paper must be planned advance. All Army activities therefore requested to their printing requirements to six months in advance to allow ample time for purchase of the paper."

Bowers said one reason short supply is that companies have closed mills rather than upgrade to conform with Environmental Protection Agency requirements. Another is that the

Wants Bell to Stay

PHILADELPHIA (AP) — Philadelphia Mayor Frank Rizzo wants the Liberty Bell to stay put, on the first floor of Independence Hall. An aide says Rizzo opposes a plan by the Independence National Historical Park Advisory Commission to move the bell to a building of its own.

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Religion

World - Feb 18, 1966

Korean Tongil Church

The following is the third in a series of articles dealing with various Christian denominations and other religions currently in Korea. — Ed.

By JANG-SOK CHOE

Few will deny that virtually no other Korea-originated Christian denomination is enjoying more popularity at home as well as abroad, than the Holy Spirit Association for the Unification of World Christianity.

The church, better known among Koreans as Tongil Kyohoe (literally, the Unification Church), may be a stranger to many foreigners, even though the church now has branches or mission headquarters in many foreign countries—precisely in 15 countries: the United States, Japan, Germany, Britain, France, Italy, China, Canada, Brazil, Spain, the Netherlands, Australia, Austria, Jordan and Hiti.

Established in 1954 in Korea, the Unification Church advocates the establishment of a chonguk (Kingdom of God) on earth and unification of all the religions of the world into one. The church now has more than 1,000 branches scattered all over the country.

It all started with a "revelation bestowed by Jesus Christ" on Easter Day to a 18-year-old boy, Sun-myung Moon, now 46. The first alleged revelation received during a prayer was something like "I want you to carry out my undone task."

Moon was born to devoted Christian parents at Chongju-gun, Pyongan Pukto, now in north Korea. Moon's boyhood dream was to become the "greatest scholar" of the world.

However, he dropped his original ambition when he was about 10 years old for the thought "what need is there to become a great scholar while the world is going to ruin because of the sins of people. Isn't it more worthy to devote myself to the cause of helping people save their souls?"

Moon did not reveal his first and ensuing revelations, but kept praying and "prepared himself." Through "revelations" Moon learned what he wanted to know about biblical facts, such as why did God — omnipotent and almighty—let Adam and Eve fall into sin and then try to redeem the world.

Moon began preaching the gospel based on the revelations he had received when he reached the age of 26. On May 1, 1954, he established a church in Seoul under the name of the Holy Spirit Association for the Unification of World Christianity.

Besides the Bible, the church has "Wollihaesol" (Divine Principles) written by Hyo-won Eu, president of the Association. This book is based on the alleged revelations of Moon, and gives interpretations to some of the controversial passages in the Bible which can be interpreted in many different ways.

Kwang-yul Yoo, director of the church's cultural department, in summarizing the church doctrine, says the peoples of the world, regardless of their color, creed and customs, are the offsprings of the same parents (namely Adam and Eve) and therefore all men can be regarded as the members of one big family.

(It is because of this reason that a church member is called "sikku," or family member).

To make the world one family, it will be necessary, in the first place, to unite into one religion—first the unification among the Christian churches and then among all other religions of the world.

Chonguk (Kingdom of God) will be established at no place else except right here on this earth. This chonguk can be set up by eliminating all vice and evil from the earth, leaving only the "goodness" reminiscent of the Garden of Eden.

Only those who lived in the earthly chonguk will be allowed, after their deaths, to the heavenly chonguk. However, no one has yet entered the heavenly chonguk and will not be admitted there until the door to the heavenly chonguk opens after the Second Advent of Jesus Christ.

Jesus Christ will return to the earth in his Second Advent in such a calm and modest way that his arrival will be hardly noticeable. (When Jesus Christ was born about 1966 years ago,

Continued on Page 5

View From P Koreans

By JAMES J. WH
Guest Columni

As a nonexpert of and things Korean, I have been here only three



White casual attitude

This is where time is cause they have it, more than other commodities; which seem never to have

These cold days, means running even. But this does not they're in any hurry you will spend all you in a tearoom ever appearing to go or be anywhere he can get right next of the stoves, which erally succeeds in do would have a hard moving him.

No matter where you meet a Korean

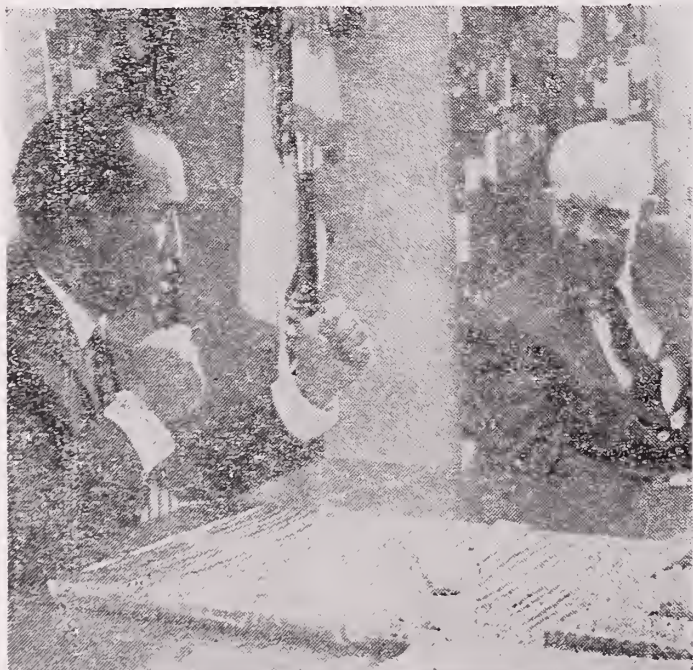
League Rights

By SUN-MYUN

"Thou shalt neighbor as thyself unto others as you done by," so qu Lyun-joon Kim, c Seoul Committee, ternational Human Protection League

Dr. Kim further the people to ste efforts to "build ous, democratic a country where all perfect freedom."

Dr. Kim, who reently president University and publisher of t bo, a Seoul da the law is no means to sec rights. By educ to recognize and



MOON WITH IKE—Sun-myung Moon (left), the founder of the Holy Spirit Association for the Unification of World Christianity, stresses a point with his fists during a talk with Eisenhower at the former U.S. president's farm at Gettysburg, Penn., in June 1965

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AP-DNA Radiophoto
ACCIDENT — Railroad car stands upright after accident
Wednesday in Kastel, near Split, Yugoslavia. Twenty-
nine persons were killed and nearly 30 injured when a
passenger train and a coal train collided.

Korean Tongil Church

(Continued From Page 3)

not many persons knew he
was the Savior, the church
leaders say).

Now is the right time for
the Second Advent of the
Savior, the leaders asserted.
Sun-myung Moon, the Tongil
Church founder, is doing all
the necessary work to pre-
pare for the second arrival
of Jesus Christ.

Though they observe Sun-
day church services like
other Protestant churches,
the Tongil Church members
do not use the cross.

They believe that the way
of saving of one's soul vary
according to the times. Dur-
ing prehistoric days, salva-
tion could be attained in
such a simple way by offer-
ing sacrifices; during the
days of the Old Testa-
ment (from Moses to the
birth of Jesus Christ)
—by observing the Ten
Commandments; the days of
Jesus Christ — by believing
in the words of Jesus Christ;
and in the future (at the

time of Christ's Second
Advent)—by "following" the
Savior.

The Divine Principles
have been translated into
five foreign languages —
English, Japanese, Dutch,
Spanish, and German — and
their translation into Chi-
nese, Italian, French and
Swedish is underway at pre-
sent. The church leaders say
the principles will be trans-
lated into many other fore-
ign languages.

In the United States, the
Tongil Church has branches
in 25 states with its head-
quarters located in Washin-
gton, D.C.

"I believe the principles
are true and the doctrines
of this church are most ap-
propriate for the salvation
of all the peoples of the
world," an ardent Tongil
church member stated.

The headquarters of the
church is located at 71-3, 1-
ga, Chongpa-dong, Seoul.

Pope Relaxes Catholic Fast, Abstinence Rules

WASHINGTON (UPI) — Pope Paul VI has relaxed fa-
and abstinence rules for Roman Catholics throughout the
world, it was announced here Wednesday.

The official announcement from the apostolic delegatic
to the United States said that "full details" of the ne
regulations will be made public in Rome Thursday.

It said the "major points"
of the papal decree will be:

—The traditional law re-
quiring Catholics to abstain
from meat on Fridays re-
mains in effect." However,
children under 14 will hence-
forth be freed from the
meatless Friday obligation.
Previously, it applied to all
Catholics above the age of
7.

—The rules of Lenten fast-
ing will be drastically modi-
fied.

Henceforth Catholics may
eat what they please during
Lent except on Fridays,
when they will be expected
to abstain from meat as on
all Fridays during the year,
and on the two days which
mark the beginning and end
of the Lenten season.

On Ash Wednesday—
which falls this year on Feb.
23 — and on Good Friday,
they are enjoined to prac-
tice both fasting and abstin-
ence. This means eating only
one full meal, without meat,
and two light snacks, also
without meat.

In the past, Lenten rules
called for adult Catholics to
fast on all of the 40 week-
days of the season. Fasting
meant eating only one full
meal (which could include
meat) plus two other light
snacks which together did
not amount to a full meal.
This requirement applied to
persons between 21 and 60.

Diocesan bishops have
long had authority to dis-
pense with or modify the
Lenten fasting regulations.
In recent years, an increas-
ing number in the United
States have done so. But
more than 90 per cent of
America's Catholics re-
mained under the old law
of Lenten fasting until Pope
Paul's decree.

Although not required to
do so, millions of devout
Catholics are expected to
continue fasting during
Lent. The purpose of the
new regulations is to put
Lenten acts of self-denial on
a voluntary rather than a
compulsory basis.



AP-DNA Radiophoto
SATURN 1B — The 22-sto-
ry Saturn 1B launch rock-
et and the first Apollo
moonship are checked out
on launch pad at Cape
Kennedy, Fla. The U.S.
National Aeronautics and
Space Administration said
the ship is to be launched
next week, on a 29-minute-
28-second flight.

CALENDAR

—Lecture on journalism
by Dr. John H. Duke and
Yong-sok Shin, USIS Seoul
Center, 4 p.m. today.

—Exhibition of calligraphic
works by Tse-ju Kim, Ko-
rean Information Center,
daily through Feb. 28.

—Korea House folk dance
program for foreign visitors,
3 p.m. tomorrow and Sun-
day.

Luxurious Rooms With Bath
Convenient Location

SINDO HOTEL

The Lowest Charge

Single: W.650

Double: W.750

Radio & TV Program

Visited by 14,000 Patients

Korea Herald
March 24, 1972

ROK Spiritual Science Group Claims Extraordinary Cures

Following is the first part of an article dealing with a woman at Tobong-dong and her followers who claim they have special healing power for "any type" of illness. The first part introduces the group, while the second part will be commentary remarks by leaders of various social life, such as doctors, psychologists, theologian, etc. — Ed.

By CHONG BONG-WOOK

"Send us all patients suffering from diseases of any kind, and we will cure them. If we fail, we will be willing to assume any type of responsibility."

The declaration came from a group of people who are engaged in healing patients with extraordinary methods, "spiritual science," at the foot of Mt. Tobong in northern outskirts of Seoul.

The group has become talk of the town among some Seoul citizens since 14 scholars and notables formed the "Spiritual Science Research Association" on Jan. 28 this year to study the contention of the "spiritual science group" and to disclose the whole matter.

The association, headed by Dr. Yun Tae-rim, dean of the Yonsei University Graduate School of Education, includes Dr. Yi Hee-sung, director of the Oriental Studies Institute and former dean of Seoul National University College of Liberal Arts and Sciences; Mrs. Choi Un-hi, a counselor of Hanguk Hakhoe (society); and Suh Nam-dong, dean of Yonsei University Graduate School of Theology.

According to a recent report from the association, a total of 14,078 patients visited there during the first public healing demonstration period from Feb. 18-29. Some 70 per cent reported their condition improved, 230 persons said they were completely cured of their illness and the rest made no report, the association said.

The report also said the patients include those suffering from paralysis, meningitis, tuberculosis, cancers and other diseases.

Bitter Accusations

"There are bitter accusations against us that we are siding with a superstitious group," Dr. Yun Tae-rim, director of the association, says. "Whatever the group may be, however, I have a firm belief that I have an inviolable right to study and research the mysterious group and their activities from an academic point of view.

"We should not do away with another Copernicus before we closely study the matter," he asserted.

At present, there are various accusations against the spiritual science group calling their activities as superstition, hypnotism, a perverse religion and so on.

"It doesn't make any difference what they call us," Chang Kyu-sang, a leading member of the group said "because we are actually healing patients." Chang was a member of the National Symphony Orchestra as a cellist.

Conceding that accusations against his group are "understandable" because they "cure" diseases by an "inconvincible" method, Chang said he himself understands the method as a scientific one.

"Our method is to pull vital power out of the very 'Root of the Great Nature' and pump it into patients to refresh their vitality," Chang explained.

He also reiterated that when persons are cured of their illness, it is a kind of



Korea Herald Photo

'SPIRITUAL SCIENCE CENTER'—Patients wait for trembling in their hands after they received "Mando" (10,000 degrees of vital power from the so-called "Root of the Great Nature") from the "spiritual science group" members who claim they cure disease by "spiritual science." An average of 3,000 patients visit daily the "spiritual science center" since it was opened at the foot of Mt. Tobong in Seoul Feb. 18, according to the group members.

miracle. "Our activities should not be connected with miracles," Chang continued, "because we can cure all patients suffering every kind of diseases."

Mysterious Method

The mysterious method, however, is not explained in detail—how the vital power is pulled from the "Root of the Great Nature," where the "Root of the Great Nature" itself is and so on.

According to Chang, there is only one person among the group who allegedly is familiar with the principle of "spiritual science"—the spiritual mother Mrs. Yi Chang-gyu.

The 55-year-old woman, founder and leader of the group, looked ostensibly an ordinary woman. She seemed to like to meet and converse with the visitors.

Asked on the principle of the method, the boss of the spiritual science group simply said, "I can not understand why they so severely blame against me even before they come here and see what is actually happening."

Refusing to disclose details of the healing principle, Mrs. Yi only said, "It is quite natural for me that every kind of diseases can be cured by my method."

To begin with, visitors (patients) will be requested to recite "Kuksanin, Daejayeon Yong Pakki Wonhamnida," or "Root of the Great Nature, I want to receive the spiritual power."

The "spiritual doctor" attending the patient says "Mando." This means 10,000 degrees of vital power. Then, the patient should answer "Ne" — "Yes" for English. There are more than 10 "spiritual doctors" who were allegedly given the special healing power through Mrs. Yi. She herself rarely "cures" patients. "Treatment" is free of charge.

First-Step Procedures

Finishing the 15-second-long first-step procedures, the patient is advised to sit down at ease — completely relaxed — with his hands on knees with palms upward.

In that position, the patient should sit at least for an hour to wait a trembling of his hands, while the "spiritual doctor" cures the patient with certain hand movements at a set distance from the patient's body. Theory is that the patient is being cured with the power

from the nature emitting through the spiritual doctor's palms, they explained.

"The trembling is the very proof that the vital power from the 'Root of the Great Nature' was pumped into the patient and started its operation for refreshing his body," members of the group said in a voice. "The trembling comes several minutes after the 15-second-procedure for some persons, but in others it occurs even after 10 days, according to the group members.

Once he makes the trembling, the patient can use it, if he wants to, all the way through his life time to refresh his body himself, they added.

According to a statistics released by the group, a total of some 1,000,000 patients visited the place since the curing method was allegedly known to the "spiritual mother" Mrs. Yi 14-year ago. Of them, some 70 per cent reported that they were completely cured of their diseases, it also said.

Curing Principle

According to a leading member of the group, Mrs. Yi became to know the curing principle right after she recovered from a four-minute coma one day 14 years ago in Taejon.

The cured persons include a cadet of the Military Academy, Park Yong-bong, who testified during a public hearing held at the Press Center March 8 that he was cured of meningitis.

Lee Dong-sun, another person, declared that he was cured of "systercusis" there and he himself became one of leading members of the group.

Lee asserted that he was even sent to the medical research team headed by Dr. William A. Kelly which was formed for the exclusive study of the disease at the Washington University Hospital. "I think they are still working on their research of my disease because they wrote me that they will let me know if they find a method to cure the disease."

He added he has almost completed a report on his disease-curing story at the Tobong center and will send it to the U.S. medical team in the near future.

"We hope local or foreign doctors would visit here and confirm our achievement," Lee said.

Not Unique Nor First of Kind

Korea Herald
March 26, 1972

Experts Scoff at Cure Claims, Call for Probe Into Group

Following is the second part of an article concerning a spiritual science group which claims its members cure diseases through nonmedical means. The first part was published in the March 24 edition. — Ed.

By CHONG BONG-WOOK

The allegation by the "spiritual science group" that it can cure all diseases is largely laughed off by doctors, psychologists, philosophers and theologians, while an expert on parapsychologist acknowledges the claim of the group to be true.

"The group in question is neither a unique one nor the first of its kind. There were and are a lot of such spiritual groups declaring that they can cure diseases by mental or spiritual power all over the world," says Dr. Yi Chong-song, rector of the Seoul Prosbyterian Theological Seminary.

Defining the thought of the "Great Nature" as the one based on pantheism or mythicism, Dr. Yi explained it originated from pietism prevailing among German philosophers including Scheilermacher.

On the trembling phenomenon, the theologian said, "The method is similar to that of the Quakers while the Quakers assert that they are connected with the Holy Spirit when the trembling occurs to their hands."

Dr. Yi, however, warned that if the group disregards the medical art or existing disease healing system, this may eventually create social confusion.

"It is certain that the existence of the group and its activities are temporary phenomena coming from the currently complicated social situation and utilizing supernatural factors inside human beings," Dr. Yi concluded.

An experienced medical doctor was absolutely suspicious of the group.

Cancer Cured

"It is nonsense that they even can cure cancer," said Dr. Yim Eui-sun, director of the Yonsei University Hospital. "If a patient declares that he was cured completely



Korea Herald Photo

WAITING FOR 'HEALING' — The house in Tobong-dong where patients are "healed" by certain hand movements is visited by hundreds of people everyday. Here, visitors wait in a long line recently braving occasional rain for their turn to meet a woman, called "yongmo (spiritual mother)" and her disciples who "cure" them.

of the disease, he must have been caught by an illusion."

Asserting that today's sciences including medical know-how were not achieved in a day, the hospital director said none of us should be misled by the group's absurd declaration.

"Falseness of their allegation will be known to the public as time goes on. It will probably be three months before the real nature of the group would be disclosed," he added.

All hospitals would be closed and doctors will lose their jobs if the declaration is true, he quipped. Dr. Yi however, said "It never can or will happen."

A well-known psychologist gives the following comment.

"The diseases they allege to cure must be those kinds caused by psychological disorder including neurosis," viewed Chang Pyong-rim, professor of the Seoul National University Liberal Arts and Sciences College.

He explained that psychological way of curing certain diseases is possible by making the affected part of the body do vigorous secretion. The vigorous secretion is possible when the patient is relaxed.

Claiming that the psychological disorder can make a man blind or dumb, Prof. Chang said that such a blind man and a dumb person can be cured by the psychological method vice versa.

The professor, however, said he does not believe the

Tobong-dong based group's disease curing method is based on the psychological method and says he doubts the group is relating to shamanism.

Relating to Shamanism

On the other hand, a parapsychologist says that the "spiritual science group's" claim is true.

Asking to remain anonymous, he said "They can cure every kind of disease in case the patient agrees."

The 42-year-old man also said that the group's claim on the "Root of the Great Nature" should be explained by "fourth dimension" theory.

"I will not explain the theory because most of the people will take me for an insane man if I do that," he also said. "But it is not clear whether the Tonbong-dong people cure diseases only by the spiritual method or by utilizing a scientific energy obtained from elsewhere."

Regardless the pros and cons expressed on the matter, a recent report from the "spiritual science group" area said those rushing to the place number as many as some 8,000 a day.

Meanwhile, most of the moderate Seoul citizens here are of the opinion that the group as well as their activity should be screened by the authorities concerned as soon as possible to prevent a social uneasiness which can be born if the group with its many followers was proved false.

ANSWER TO TODAY'S PUZZLE

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Korea Herald
July 23, 1978

53 Sects, 36 Orders

1.5 Mil. Follow New Religions

Some 53 sects of 36 newly formed religious orders originating from foreign countries are now actively engaged in religious activities in the country, and are attempting to establish firm footholds.

The religious sects which were introduced to Korea mainly after the national liberation in 1945, have made strenuous efforts to reach more Korean people. And the Koreans who believe in the religious sects now number some 1,500,000, it was revealed in a recent report on the current condition of the newly emerged foreign religions which seek to gain influence over the Koreans' religious lives here made by the Korean New Religion Research Institute, headed by Lee Kyong-u.

The religious orders can be classified into several categories like, Buddhism, Christianity, Islam, Shintoism and other religious beliefs, the report said.

According to the report, more than half (19) of the newly emerged foreign orders are from Japan, while eight orders originated in the Republic of China. Six of them were from the United States. Among the orders are two from Arab countries and one originating from Iran.

The emergence of the foreign religious orders which formed apart from the established orders can be traced back to 1877 when a Japanese established the Ponwon-sa Temple in Pusan to propagate the Japanese Buddhism-oriented Daikokuji sect, one year after the Yi Kingdom had to open her doors to Japan which forced her to do so in search of Japanese national interests.

Since then the Japanese government has made use of religion as reasonable way of assimilating the Koreans into Japan and of depriving the Koreans of their cultural identity by means of the Japanization of the Korean Buddhism.

Such a trend later resulted in the thriving emergence of a number of Japanese Buddhism sects in the country and later the appearance of

Shintoism, a traditional Japanese belief in the god of Japan.

It was before the national liberation in 1945 when the Nichirenso based on Buddhism and Tendaiso and Tenrikyo based on Shintoism began to win Korean followers in the country according to the report.

Though, it said, many of them originating from Japan returned to Japan after the national liberation, similar patterns of newly emerged religious orders in Japan found their way into Korea again after 1960.

Two powerful orders now having some 600,000 Korean followers and some 400,000 followers respectively are Nichirenso and Tenrikyo.

The six newly formed Christian religious orders include the Jehovah's Witnesses, the Mormon Church, the Christian Science Church and the Quaker religion.

Islamic Faith

The Islamic faith, which was first introduced to Korea by Turkish soldiers who joined the Allied Forces during the Korean War, now has continuously engaged in the propagation as the country deepened her ties with the Arab countries in cultural and economic sectors in recent years.

Analyzing how the newly formed foreign religious orders came to win support from the Koreans, the paper said most of the religious sects tried very hard so as not to hurt the Korean peoples' unique sentiments and Koreans' friendly relations with other countries when they started propagating in the early period. "Such rather careful approaches were commonly shared among most of the religious sects," it said.

As other characteristics revealed in their efforts to propagate their own creeds, it pointed out that they made strenuous efforts to reach the underprivileged people and women. "Especially those who were alienated from powerful social status and

material affluence and those who were sick became the main targets of the newly introduced foreign religions," it said.

In contrast to most established religions, the newly emerged orders developed a way of first appealing to the hapless people or underprivileged class and later to more learned classes or men of power, it said.

In establishing religious orders in the country, some of the orders were established by those from foreign countries with their own creed while some of them were founded by a few Koreans who became the followers of the sect after their studies of the orders abroad.

What is of interest is that though many of them said their associations in Korea are the main headquarters of their orders, most of them consider the place where they came from the practical headquarters of their own. "Such a fact reflects that they have failed to settle completely in the country," it said.

But the failure in localization of their religious doctrines due to their excessive attachment to the doctrines worshiped in their motherlands, has often presented serious social problems for this country.

A religious sect which urges its followers not to enter the army, or salute to the Korean national flag, has invoked heated controversies over the relevancy of the doctrine in Korean society as serious social problems in recent years, it said.

Some of their views of the after-life and their belief in rebirth of their saviors and the coming of new miraculous land and idolization of their own doctrines founders of the sects are similar in character to those of many newly formed Korean religions in the country, it said.

But their activities based on their attachment to their creeds can incur anti-Korean or anti-Korean society attitudes among the followers of the creed, the report warned.

The newly-adopted foreign religious sects' negative roles in Korean society should be seriously questioned and thoroughly studied by the Koreans today, the report concluded. (AHS)

Nude-Dancing Religious Sect Followers Held

Korea Times - Apr. 3, 1929

Some 20 followers of a queer religious sect have been arrested by police after they held a service in which sect leader and believers danced with their bodies completely stripped.

According to Tak Myong-hwan, who runs a religion research institute, the Christian sect headquartered in Iri, Cholla-pukto, is characterized by nude congregation.

Tak said that the leader of the sect, Lee Kyo-bu, 39, claimed that he was the final judge and had the right to forgive all kinds of sins of the people.

In a sermon, he insisted that even sexual relations between husband and wife were evil. But he allegedly danced with a girl believer from Seoul naked followed by others.

The nude dancing service took place at Lee's Chuhyon Church on Jan. 7, according to Tak.

While he was going a sermon, a Miss Shin, 23, came to the rostrum naked and asked him if he could make love to her. Then he took off his clothes and danced with the girl through the church.

After this incident, not a small number of the believers used to strip and dance during services, calling it a "paradise" dance, according to Tak.

When such immoral activities became known, eight church ministers in Seoul went to the queer sect church in Iri on Jan. 10 for investigation only to be beaten and have their hair cut by the followers of Lee.

On the accusation of the attacked ministers, 20 people, including Lee, were arrested.

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marches from the plaza to the stadium.

~~June 10, 1971~~
10,000 Christians Hit Unification Church Violence (1971)

About 10,000 Christian believers held a meeting at the Youngnak Presbyterian Church in Seoul yesterday to denounce the controversial Unification Church sect in connection with a violent act involving its followers last month.

On April 24, young members of the Unification Church attacked Dr. Shin Sa-hoon, a former Seoul National University professor of theology, inflicting injuries on him, while Shin was giving a lecture criticizing the Christian sect at Namdaemun Church.

The special prayer service was presided over by Rev. Kang Shin-myong, chairman of a newly-organized counter-measures body on the incident. Rev. Pae Myong-jun of Namdaemun Church gave a full count of the rampage by the Unification Church members.

In a statement criticizing the controversial Christian sect, the participants vehemently charged that the act of tramping on a crucifix by the Unification Church members at Namdaemun Church might be regarded as a challenge to Christianity itself.

They also expressed regret that the law-enforcement authorities had taken a lukewarm attitude toward the assailants arresting only one person and booking five others without detention.

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20 Moonies

Run Amuck

In Protest

KOREA HERALD, AM. 26, 1979

Some 20 faithfuls of the Unification Church have run amuck in Seoul in protest to a criticism by a scholar against the church.

Police said yesterday that Kwon Hyok-sik and other church goers hit Shin Sa-hun, a former Seoul National University professor, in the head, face and mouth Tuesday. He suffered injuries which require two weeks of treatment, according to the Namdaemun Police in Seoul.

Police booked Kwon, a Unification Church preacher, and five others, on charges of committing violence against Shin.

About 20 followers of Moon Sun-myung's church charged into Shin when he was attacking the church in a lecture meeting, branding it as a "quasi" religious sect advocating "promiscuous sexual intercourse." The lecture took place at the Namdaemun Presbyterian Church near the Seoul Railroad Station.

The attackers also did some damages to the church facilities.

Original Letters

Korea Herald

Mystic Phenomena: Beyond Science

Korean Develops Psychism

By Lee Kyung-sik

There are many things which modern science is unable to explain. Existence of various mystic phenomena in the world, especially in the Orient, was discussed recently at an international meeting of scholars on folk religion in Seoul, where typical examples were given.

Among them were the use of trance in the cure of diseases, acupuncture, calculation through the use of "photographic mind," breaking of a stack of dozens of roofing tiles or several red bricks through the use of a first, and pulling of two automobiles in high gear with two arms.

Now here is a new form of psychism which has been developed by a noted novelist-essayist, Ahn Dong-min, and which has been applied to a number of practical purposes. The results of the psychic researches conducted by Ahn have been published in newspapers, periodical magazines and books on a good number of occasions in Japan as well as in Korea.

Among the dozens of full-length books written by the prolific writer-psychist is the "Pangnang Sachawon" ("The Study of the Fourth Dimension") which offers a glimpse of his psychism.

The book, which consists of five different parts, treats

various subjects, including reincarnation, extrasensory potentials, and dreams. The author says in the book that there are only three dimensions in the world, that is, in the material world, and that the fourth dimension represented the world of the soul.

Then he compared the immaterial world of the fourth dimension to the negative of a photograph and reminded U.S. that the picture of the material world we have today, derived from the film negative, the immaterial one.

He said that a human being consists of a physical body and a soul. It is commonly thought, he said, that the body is living and yet the soul is not. This is not true, he said. The soul is a living form and is as living as the physical body.

This soul, according to the book, is an independent living form while the body is not, in that the soul can live alone while the body does not. The soul, Ahn said, is a perfect living form and is the owner of the body. The owner can live alone but the body, the owned, cannot once it is separated from its owner, the soul, because the material things, which form the body, will begin to rot, decompose, and disintegrate as soon it is left by the soul, he said.

The soul, which is the fourth dimension, however, also becomes powerless in this material universe, though it is living, after it is separated from the body. Man today identifies himself based on the presence of his body and never knows that his true self is the invisible soul, he said.

Ahn said that in this respect man in olden times did much better than the people in the contemporary age because then he knew that it was the soul that represented them rather than the body.

The book also contains information suggesting the cure of "all" types of diseases, diabetes and cancer in particular, by treating the soul, which is the superior form of the two components of the human being, as well as the body. In the cure of illness, Ahn recommends the use of

Psychotherapist Ahn Dong-min says "Aoum" is the origin of the universe and proved effective in the cure of various ailments when it is properly used.



"Chindong-su" (or "Vibrated Water") which is obtained by applying vibrative shocks to plain water by repeatedly chanting "Aoum!" in a specially trained tone of voice. Excerpts from the book are as follows:

According to yoga scripts, the first vibration (sound) that was made when the Creator made the universe was "Aoum!" There are records indicating the use of "Aoum" in reference to the Creator. In Buddhist records, too, there are references suggesting that Aoum was the truest of the true words.

Repeated application of the Aoum vibration to the water causes changes in the quality of the water. First of all it removes impurities from the water, including colitis germs. After a set length of the Aoum shocks, the water is turned into a state called PH 7.4 and this was tested by the National health Research Center in Seoul. (Test result certificate presently preserved by the author). Other characteristics of the Vibrated Water are as follows:

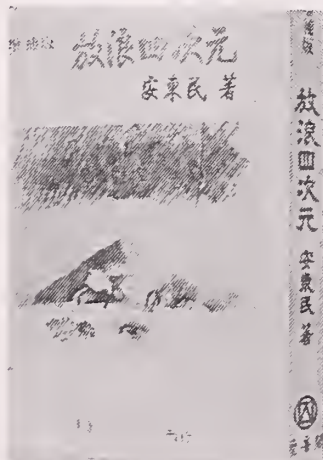
The VW is colder in temperature than plain water. It does not freeze at zero degree centigrade but stays unfrozen until the temperature has reached five degrees below

zero. The VW is also heavier than ordinary water.

The following changes commonly took place when 1.8 liters of the VW was taken daily over an extended period of time. It invited frequent farting, reduced sleeplessness, reduced weight from fat persons, improved gastric troubles, and had efficacy in various other ailments suffered by the people.

Ahn was born in Seoul in 1931, finished the reputed Kyonggi High School in 1951 and graduated from the Seoul National University College of Liberal Arts and Science in 1957. He was literally inclined and had his first work, a medium-length novel named "A Boy's Death," published by the "Munye Kyonggi" at the age of 17 in 1948.

His books, published in varying lengths from full to short, number almost 100 since the publication of the first novel to the Study of the Fourth Dimension published last year. He published another full-length book early this year entitled "Psychotherapy" which suggests mental and physical improvement for human beings.



"Study of Fourth Dimension" written by Ahn.

Korea's Cultural Roots

Korea's Specialty: Tiger

Korea Times
Dec. 9, 1979

By Jon Carter Covell



Originally the tiger assumed his important place from being included in Chapter One of the Far East's oldest written record, the I Ching. In that book, the tiger is designated as one of the Four Directions of the Universe and made to rule over one of the Four Seasons of the Year, or autumn. But the tiger also was a very real animal to the Koreans, not just a mythological or divine being as in China. Throughout Korea's history, and even into the early twentieth century, the tiger in Korea often came down from its haunts to eat human beings. This occurred most frequently in autumn. At that season the tiger seeks his mate, and is at his most ferocious. Thus the Korean artist was faced with a dilemma: was the tiger a sort of cosmological god, or a ferocious, man-eating animal to be feared rather than revered? It is one of the high points of Korean art history, that the folk painter managed to solve this dilemma, so that the tiger is fun, and yet is respected, and, of course, somewhat feared as well.

Besides being one of the four sacred animals and one of the four seasons (autumn), the tiger has his own special hour (3 to 7 p.m.). This is the

hour when Korean men commence to drink makkoli, and begin to feel "tigerish." Master Tiger is also important as one of the twelve zodiacal animals.

Now all these associations with the tiger probably arose very early in Far Eastern history, when (say 5,000 B.C.) this area was inhabited by a nomadic, pre-agricultural mankind who roamed the plains of China and the valleys of Korea, and in the hazardous struggle for mere existence, worshipped animals and worshipped stars, for both played an important part in his daily or nightly reality.

It is said that the White Tiger has his important place among the heavenly bodies as "The Star of Great Whiteness," one of the brightest stars in the Milky Way. Indeed, considering his importance, it is not surprising to discover that the White Tiger, symbol of the western direction, is dwelling in the Milky Way. Meanwhile the symbol of the south, or the three-legged crow, dwells in the sun and the White Hare in the moon. Everything has been figured out.

Most tigers that you will meet in a zoo are orange colored, with brownish or black-

ish stripes. These are ordinary biological beings. When one writes "white tiger," one is dealing with an extraordinary creature almost a god, if you will. When this noble beast has lived for five hundred years, his hairs on his coat turn white. After another five hundred years, he ranks among the immortals and takes their shape, or any other shape that pleases his fancy.

The best tiger painting, combined with a Mountain Spirit, which can now be seen in Korea is, in the author's opinion, the painting at Jikji-sa, on the left wall of the Main Hall. Its deepset tiger eyes gleam with gold, and one can then understand the saying that the tiger sees in the dark, from the light of its own eyes. Master Tiger's magical power is wrapped up or concentrated in a special organ, half flesh and half bone, which is located along his ribs. This special talisman is about an inch long, and in the shape of an ideograph. Even if someone abstracts this potent organ, the tiger still has his own special powers, but then the human being has it too. This reminds one of the rabbit foot, doesn't it. Indeed, any bone or muscle from a tiger can be made into a fetish with

magical powers.

It is the author's belief, that the jade-fabricated, comma-shaped objects on the Shaman crowns of Shilla rulers unearthed from their tombs, are representations of the tiger's claw, his most potent weapon.

This will be discussed later in a column on the Shilla crowns. It should be noted that the tiger's whiskers were considered to be poison, and contact with them should be avoided at all costs.

In locating homes and graves in Korea, the tiger is most important, second only to the dragon. In this field, the tiger represents Water and the dragon stands for Wind (as a spirit or god). The topography or site must have these two forces in congenial balance or plants will not flourish and crops will not grow. Furthermore, the ancestral spirits will become angry in their gravesites and thus harm the living descendants. The White Tiger or Water inhabits the rivers, lakes, seas and even brooks. The Blue Dragon or Wind inhabits the mountains the rocks, trees and any object that rises above ground level.

The whole Taoist science of geomancy is concerned with balancing these two forces and getting an auspicious reaction. This geomancy profession grew up to assist people in selecting the proper sites for homes, or even more importantly for graves. The Tiger's powers on the west must not be stronger than the Blue Dragon's ridge on the east, or else disasters will occur.

There is some ambivalence here. In Taoist geomancy, the Tiger partakes of the yin or dark forces and has powers over hell. By the Yi dynasty, the tiger in art is associated with the earth and yin but in a good sense. Later it was endowed with immortality, as described earlier and associated with sages and immortals. How does one account for this change of character? I have a theory, but for lack of space it will have to wait for the next column.



A Smoking Tiger Mural at Yongju-sa, Suwon. This mural was later painted over with a lotus design by the Buddhist monks. Along with their "Modernization of the Buddhist Movement," some officials attempted to sweep away all non-Buddhist or Shamanistic art from their temples.

Turtle's Special Place

(Part III)

By Jon Carter Covell

Korea Times
Nov. 11, 1979



In the preceding two articles I awarded Korea the title of "World's Turtle Capital" despite a Florida contender, and discussed some of the turtle legends, as well as Master Turtle's position among the four "sacred animals," the honor of being one of the four directions, and the most favored one at that. Further on I discussed the turtle's position within the ten symbols of longevity and his connection with fortune telling and the I-Ching. But the list is not exhausted.

6. The turtle serves as the messenger of the sea dragon spirit, just as the tiger is the messenger of the mountain spirit in Shaman painting. These two, together with Toksong, or "The Lonely Saint" are after the featured paintings inside the Shaman, shrine building which are almost invariably found within Buddhist temple compounds. Sometimes the Sea Dragon is not present, but the Seven Star Spirit is painted instead. Other times, there are only two paintings in these Shaman buildings. However, if the Sea Dragon Spirit is

there, he usually has a turtle somewhere around.

7. In folk paintings which are more Buddhist oriented, and use a lotus and other water flowers, a variant of the turtle may be included. These are less naturalistic and seem to share some of the attributes of a dragon. For instance, they have dragon-like horns and eyes while the face is like a dragon's. Furthermore, their shells are scalloped around the edges. Sometimes they stand upright on their rear feet and look coyly at the viewer. The artists obviously are departing from nature to make a playful creature out of the turtle. These can be labeled "Dancing Dragon-Turtles." They are very cute.

8. A most important use of the turtle has been left to the end. It is simultaneously sculpture and architecture whenever the turtle is used for the base of a stele. His body holds a vertical granite slab which gives the life story of, or dates for, or important information regarding some important person or place. The

oldest about 660 A.D. and perhaps the best example of this is located at the tomb of King Muyol, the twenty-ninth Silla king. The largest in size is located at the tomb of King Hung-do, the forty-second king. It is about ten feet wide and almost thirteen feet long, quite a reptile!

The earlier the turtle sculpture, the more realistic it seems to be. After the ninth century, these animals become more stylized and less astonishing. Less care is taken to represent their shell and other natural features.

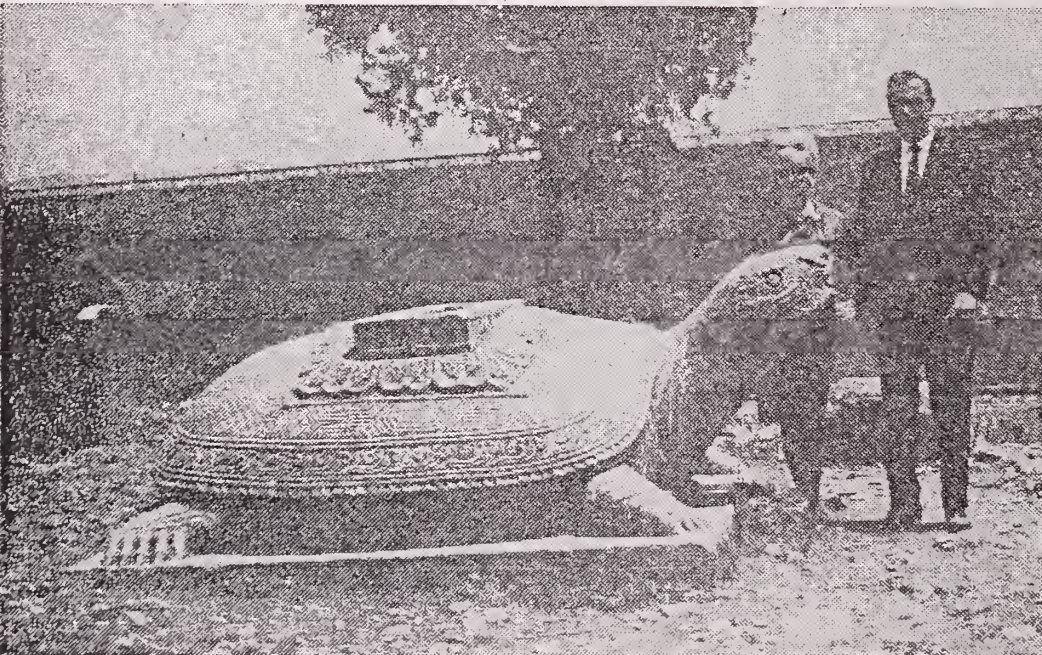
These turtle-based stelae were an honor reserved for rulers, important Buddhist priests, founders of temples, or Confucian worthies and scholars. I know of no written explanation of why the turtle was chosen in the beginning, but one can deduce that one reason was the turtle's association with longevity, and the thought that these monuments would thus perpetuate the memory of a particular person indefinitely. Furthermore, the turtle is associated with stability, and it is possible that

his magical connotations also contributed to the beginning of this choice of a turtle base for important monuments.

As can be seen from the above enumeration, the turtle was used by all three of Korea's traditional religions. He occurs in Buddhist temple architecture, in Taoist-type fortune-telling, in Shaman-based folk painting and in royal or Confucian-based sculpture-architecture. Thus Master Turtle seems to have found a secure place in all of these religions. Only the Korean Christians do not particularly respect the turtle and do not use its symbolism in any way. Can this be explained by the fact that Early Christianity was heavily influenced by Greek philosophical thought in its initial days, especially through Paul? As mentioned above, the turtle in Greek mythology was a demon. This two-thousand-five-hundred-year-old mythology may still play a role in Korean Christian thought, consciously or unconsciously.

As for the remark that one Korean made that "The men here may love the stone turtles more than their wives," it seems a sad commentary on the social system. Yes, the turtle has "a special place," but is it to that extent?

P.S. After finishing this article I showed it to my team teacher at Induk Institute of Design, who translates my English words when I teach "American Cultural History" there one day a week. After reading it, he laughed and said, "You forgot one thing." He pulled out a package of cigarettes. Since between our classes he smokes a cigarette while I have tea, I hadn't particularly noticed his brand of "coffin nails." However, there it was — Admiral Yi's turtle ship embossed in silver print on both sides of the package wrapper, along with the MOE's strange romanization and beneath it "turtle ship" and "20 Class A Cigarettes." My team teacher assured me smilingly that "This is the best brand in Korea." Yes, indeed, the turtle seems to be almost everywhere!



Of all the many uses of a turtle in Korean culture, many people feel the most important one is as a base for stele or monuments, whether governmental or religious. No greater honor can be bestowed on a Korean than to have a turtle-based monument . . . whether ruler or savant.

Helpful reading on Mind Control, the Unification Church, and the cult movement in the United States:

1. Enroth, Ronald. Youth, Brainwashing, and the Extremist Cults
2. Lifton, Robert Jay. Thought Reform and the Psychology of Totalism
3. Meerloo, Joost. The Rape of the Mind
4. Sargent, William. Battle for the Mind
5. Parke and Stoner. All God's Children

READINGS FROM MASTER SPEAKS, MOON'S SECRET WRITINGS

"We must have an automatic theocracy to rule the world. So we cannot separate the political field from the religious."

"We have to purge the corrupted politicians, and the sons of God must rule the world. The separation between religion and politics is what Satan likes most."

"The present U.N. must be annihilated by our power."

"You may have to die or be killed. Would that be all right? There may be casualties by tens of hundreds and thousands, but if you are not ready to die for the cause, you cannot live and save the world." (Mr. Moon has pledged Unification Church Army troops to fight in Korea against the North Koreans)

"You must be confident that you are better than Jesus."

"I am a thinker. I am your brain."

"The whole world is in my hand, and I will conquer and subjugate the world."

"The time will come, without my seeking it, that my words will almost serve as law. If I ask a certain thing, it will be done. If I don't want something, it will not be done."

"So from this time of peak every people or every organization that goes against the Unification Church will gradually come down or drastically come down and die. Many people will die - those who go against our movement."

"God has been waging guerilla warfare. An all-out war has not been fought yet, but it is coming. We are pushing toward that event - a spiritual hot war. Therefore mobile team activities are like guerilla warfare; hitting one place, moving to another, attacking another, and moving on. We don't have any home base; from one day to another we are moving."

"If we can turn three states of the United States around, or if we can turn seven states of the United States to our side, then the whole United States of America will turn. Let's say there are 500 sons and daughters like you in each State. Then we could control the government."

TALK ON THE UNIFICATION CHURCH

Goal of the Unification Church: World domination, the establishment of a totalitarian form of government which would be passed down through the family of Mr. Moon. In the language of the Unification Church, their goal is the establishment of an "automatic theocracy to rule the world," the reign of the Messiah (Moon) for ten thousand years.

Moon's success: Over two million followers world wide, units in most countries in the free world. Personal control over millions of dollars. It is a conservative estimate that Moon's church makes over 50 million dollars a year, tax-free, in the United States from street peddling of candy and flowers alone. He also owns numerous businesses, including jewelry stores, importers, fisheries, armament factories, chemical factories, etc. Moon lives in splendor in his New York mansion while his followers literally starve on the streets, turning over all of their income to him, their possessions, and all the money they make in peddling and in factories.

Moon's tactics:

1. His doctrine of "Heavenly Deception" - members are told by their leaders to sacrifice all moral principles for the Cause, lying, misrepresenting themselves in selling and proselytizing, doing anything for the good of the Cause. Their justification? The world is rapidly being gobbled up by Satan's forces. We must "turn Satan against himself" by cheating to obtain all worldly wealth from Satan and converting all people of the world to the Unification Church.

2. Mind Control: - A complex term for a complex process. Moon has indoctrination camps across the U.S. where people are cajoled or deceived into attending. One they participate, they are subjected to a series of methods designed to disorient, confuse and deceive people about the nature of the world in which they live. They are taught to distrust their own thinking, for it is the thinking of "Satan's world." They are coaxed into playing psychological games designed to make the person become a complacent follower. They are regressed - treated like babies or naughty children, called children's names, assigned "parents" whose sole job is to convert the person by any means possible. In short, they are reduced to a passive, infantile state.

What can we do? This writer has worked extensively in counselling people who have been caught in mind control cults. After they leave the cult, they are infantile, they cannot make even the simplest personal decisions, they have no personal goals, their ability to reason is drastically impaired, and they are in need of extensive counselling with professionals to regain their emotional stability.

If you would like more information about the Unification Church or any similar cult, if you would like to make a donation to help educate people about these groups, if you would like to receive a monthly newsletter about these problems, send a check to:

Individual Freedom Foundation Educational Trust
Post Office Box 48
Ardmore, Pa. 19003

Couples Come From 20 Nations

See Ann & Corp
Feb. 13, 1975

3,602 Say 'I Do' at Seoul Mass Wedding

By GUNNERY SGT. MIKE RUSH
S&S Korea Bureau Chief

SEOUL—What may be the largest mass wedding in history was held Saturday morning in Seoul's Changchung Gymnasium as 1,801 couples from 20 nations took their wedding vows in a ceremony conducted by a religious organization based here.

The ceremony was the sixth mass nuptials staged by the Seoul-based Holy Spirit Association for the Unification of World Christianity, commonly known as the Unification Church. The worldwide organization has previously held weddings for 36, 72, 124, 430 and 777 couples, all in Korea. Similar weddings have been held in Japan, the United States and Germany in 1969.

The ceremony began as the Republic of Korea National Police Band played salutes to the nations the couples were from. As the couples streamed into the wide gym, traditional Western wedding airs as well as Korean songs filled the air.

Once the couples — the women dressed in white wedding gowns and veils and the men in dark suits — assembled on the gym floor, the Rev. Moon Son Myong, founder of the Unification Church and celebrant at the wedding, mounted his podium.

He asked the couples to repeat the vows of marriage for the Unification Church, to which the men and women replied in unison. After a brief prayer, Moon asked the couples to exchange wedding rings, after which he read a proclamation, uniting the couples "under the one truth of the divine principle. The couples marry to work for God's will."

The 3,602 newlyweds then cheered three times and then left the site for a day of touring Seoul in about 100 charter buses.

All participants in Saturday's wedding, as well as those in previous mass weddings, went through special instruction phases at Unification Church headquarters. To start, the aspiring husbands and wives provided centers with their birth certificates, educational and health records. The candidates were then interviewed individually.

After data were compiled by church officials, they were referred to Moon who acted as matchmaker in pairing the candidates. Upon meeting each other, some for the first time in person, if they feel they were compatible they announced their engagement.

If they felt marriage would not work out in their best interests, the procedure was repeated until prospective partners had met "the one."

After a number of couples had been so arranged, the Unification Church began planning the mass ceremony.

The Unification Church believes in doing things in a big way. For weddings, an organization spokesman said that "we can establish a new society of kindness, cooperation and unity through joint weddings. Also, couples can have the same ideas and can share the same life."



COUPLES STREAM UP TO MEET REV. MOON SON MYONG.

The church also gained some popularity in late 1973 when Moon and other church officials launched a worldwide campaign, mostly concentrated in the United States, through a series of lectures urging all people to "forgive, love, unite" in the wake of the Watergate scandals.



1,801 COUPLES PREPARE TO TAKE THEIR VOWS.

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PROCLAMATION

on the activities being undertaken by the Unification Church

Today, mankind is in crisis. As a result of the high development of science and technology, man is inescapably locked in a vicious circle of an extremely self-centered and materialistic way of life that defies spirituality and morality. However, we professors and all academicians who are in constant pursuit of truth should not yield to disappointment; rather, we should participate in activity for the recovery of mankind, salvation of society, and the realization of world peace.

Man consists of "body" and "spirit" as his outer form and inner entity, respectively, and our life connotes both "life," which is universally common, and "lifestyle," which is the expression of varied circumstances. All men commonly share "life" and "spirit," but their "lifestyles" and "bodies" vary to some extent. Therefore, the surmounting of today's crises and the establishment of world peace can be achieved only at the common level of life and spirituality.

Mankind needs salvation. First, individuals must be perfected through harmony between "life" and "lifestyle," and between "spirit" and "body." Such individuals can meet and unite to form families of truth, goodness and beauty, which eventually will develop into such a society, nation and world. This consistent principle to attain world peace upon the foundation of individual perfection is the *Divine Principle* disclosed by the Reverend Sun Myung Moon.

Reverend Moon was born in Korea, a country that can well represent and indemnify the agonies and disasters of all mankind today. His *Divine Principle* has thus brought forth light and happiness out of darkness and sorrow. It is also the principle of peace which will enable the world, shattered and scattered in all directions, to unify once again. Thus, it contains both the historical mission of the nation of Korea and the goal and desire of all mankind.

The world must become unified; but before that can take place, all religions, which are the guiding principles in our "life," must become unified. *Divine Principle* is instrumental and essential to accomplish this purpose. Its scope is of the greatest magnitude in that it comprehensively contains the essence of the world's great religions, including Buddhism, Confucianism, and certainly Judaism and world Christianity, and also encompasses all non-religious truth.

This unified pursuit of the harmonization of space and the summation of all tradition of time is a manifestation of the awareness of ideological subjectivity, which can be attributed to the characteristics of the cultural tradition of Korea. It is also an explicit development of the essential "ideal of God" and the ideals of "reverence for Heaven" and "brotherly love," all of which we have cherished throughout our nation's five-thousand-year history.

Divine Principle is the working guide for effective practical action for this new age. Accordingly, the Unification Church is the cradle of individual and family perfection in the smaller sense, and it can then be viewed as the foundation of national and world unity in the larger sense.

Its members are truly ethical and moral through their perfection of character; and they offer themselves with full dedication and with blood and sweat for the cause of their nation and its people. They are consistent in respect for mankind, devoted in the safeguarding of democracy, adamant frontiersmen against communist totalitarianism, and they have dedicated themselves to the end of international cooperation and world peace.

It is a small wonder that after a mere 20 years since Reverend Moon established the Unification Church, the "work which is wrought together with God" has made truly remarkable progress, until today it embodies more than two million members in 41 countries worldwide.

Especially noteworthy is that Reverend Moon in 1972 launched a crusade to more than fifty cities throughout the United States, urging the once-great Christian nation to return to God. He has received honorary citizenships from 73 cities, and 153 governors and mayors have proclaimed the "Day of Hope and Unity," commemorating his efforts. On September 18, 1974, some 40,000 people overflowed Madison Square Garden, where he delivered his message on "The New Future of Christianity." On October 8, he was invited to Capitol Hill, where he spoke about "America in God's Providence" before an audience of 180 leaders of Congress. He is presently conducting a speaking tour in eight major cities across the American continent.

Faith is practice. It is to fill the world with God's "will" and His "love" in abundance. It is the practice of the *Divine Principle* to lead mankind into a harmony of oneness through truth, goodness and beauty. "The Little Angels," a Korean dance troupe that introduced the original beauty of Korea, was the fruit of this *Divine Principle*. The International Conference on the Unity of the Sciences, the Collegiate Association for the Research of Principles, and the Unification Thought Institute are true assemblies of scholars whose concern is to pursue truth and to realize peace.

The International Federation for Victory over Communism, with branch offices in almost every free nation, the International Cultural Foundation, the International One World Crusade, and the Freedom Leadership Foundation in the United States are bodies of activities that are forerunners for the safeguarding of the nation and the free democratic world.

Today many of their young members are scattered throughout the world, literally sacrificing themselves to bring salvation to the world and to build the unified world of "light and happiness."

We, as intellectuals, knowledgeable of the world's great teachings and virtues, support these genuine and earnest ideals and activities with the deepest understanding, and we urge others to join us in pursuing a unified world and peace for mankind.

It is regrettable that a small minority of Koreans have misinformedly or maliciously slandered the Unification Church, which was begun in their own country, born among their very own brethren, and is making this greatest truth available to all corners of the world. Reportedly, such slander also has been spread in America, misleading the honest public of this frontiersland. Maleficent false rumors, such as the one that the CIA influences the church, have been disseminated; yet it is highly improbable that the CIA of any government could exert influence on such a deeply religiously-oriented endeavor. These charges are truly senseless and are to be lamented.

We hereby proclaim this statement with the most sincere wish and appeal that all support be rendered to this most worthy cause, so that the prosperity of all nations and world peace may be brought into reality.

November 15, 1974

SUPPORTING KOREAN PROFESSORS

Dae Shik Bae (Choong-Puk University)
 Kon Shik Bae (Chong Ju Normal College)
 Oong Bom Bae (Kon-Kuk University)
 Ki Kun Chang (University of Seoul)
 Tae Whan Chang (Korea University)
 Jae Gwan Cho (Kon-Kuk University)
 Kyu Tac Cho (Choong-Puk University)
 Nam Ki Cho (Chosen University)
 Sung Sool Cho (Choong-Nom University)
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 Kyu Nam Choi (Joong-Ang University)
 Soong Bom Choi (Choong-Puk University)
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Seoul Times 12/19/74

KOREA CALLING

VOL. XII. No. 7

JULY-AUGUST, 1973

EVANGELISM YEAR (4)

One of the most eye-opening interviews was with Elmer Kilbourne of the Oriental Missionary Society. The first emphasis was on apartment evangelism. Anyone who comes to Seoul, these days, knows that the high buildings in the middle of the city and the many-storied apartment house complexes on the hills around the edge are two of the most visible things on the local landscape. Some time ago, work was begun in these apartment houses by J.B. Crouse. Here were hundreds of these apartment buildings going up. What was to be done about them? He went to the seminary students for a solution.

They started with the large complex of apartment buildings on the slopes of the mountain west of Independence Arch. There are 130 buildings there, each holding 25-50 households. They visited 121 of them. Of these, 2,035 households responded (83%). Only 399 were not interested. The others invited them in and listened to them. Students were sent out in teams of two with a questionnaire, which gained them an entry.

In checking the religious affiliation of those visited, if any, they found that 20% reported themselves as being Christians (however much that might mean), 12% Buddhist, a few of other religions, and 64% as having no religion at all. The percentages agree remarkably with other surveys, such as those taken by HLKY radio station several years ago. The point is that there is a high percentage with no religious connection whatever. Probably many of these, if they got into a health or other emergency, would call in a sorceress (of whom there are scores living on the slope across the valley from them) but, for all intents and purposes, God has no place in their lives. Certainly, they need to be made aware of what the Gospel has available for them.

The type of approach was to present a 20-minute Gospel message on the first visit, using the Campus Crusade for Christ's *Four Spiritual Laws* tract. On the second visit, two weeks later, other literature was given. A third visit was made with a minister. To each one interested, three evangelistic letters were sent by mail, with their name on the envelope, which was a real attraction in itself. Each week,

there was an evangelistic service in the area. If there was no church in the immediate vicinity, this meeting place was turned over to a church.

The seminary has four evangelistic teams including all their 220 students, who are now assigned to take the Campus Crusade training course, somewhat adapted and included in the seminary curriculum. This has been the main reason for the strong evangelistic work.

There is the Gideon group whose thirty students go to a church to work with thirty laymen, visiting homes. In one such church, 82 accepted Christ. Others work in the Youngdeungpo railway station, in prisons, with prostitutes. The Grain of Wheat group works in bus stations, on college campuses and in parks. The Holy Club works in hospitals.

They are now starting work in the apartments near East Gate and have rented a store in one building for a year. It takes about a year to go through the apartments.

There is also a mobile unit sent to country churches to hold tent meetings.

As for the island ministry, the Holiness Church seems to be the one most interested in this. Elmer Kilbourne has a good reason for his interest in this work. Back about 1955, as those who were then at Taechon Beach will remember, he went off for a jaunt in his motor boat. The boat had no oar in it, which proved a serious omission. The motor gave out and for three days no one knew where he was. We were all praying for him. Later, it developed that the helpless boat had drifted west, past one island after another, until it seemed likely to pass the last one and head off for the Communist China coast. At this point, an island fishing boat found him and took him ashore. His concern for island evangelism is therefore a natural reaction!

Some forty churches have been started on these off-shore islands, as well as several schools. They use the Guatemala extension seminary materials for local seminaries in twelve cities, aided by professors going down from Seoul. These train men to go into the villages, many of them men who could never take the time to go to Seoul for formal seminary

work. Especially in the case of the islands, men sent there from the mainland do not fit in well and they need island men. Another emphasis is missionary: to train for later service in China when China opens up, these men are learning Chinese.

As for schools, they have been getting U.S. college graduates to come to teach English and English Bible and to form Bible study clubs. About 38% of the students in these church-related high schools were graduating as Christians. What about the other 62%? English teaching is a special door for these. They have used these young men like the Peace Corps, but having them spend four days in a Korean home and three days on the Mission compound, to keep a balance. The pilot project has been very successful.

Now is the time for evangelism in the apartments, when people are new and lonely, open to a friendly approach. Later, they will be blasé city dwellers. Now is also the time for English teaching. These are two new doors.

Asked about his reaction to the mass baptisms in the military, he said that the mass baptisms have resulted in a definite change in the army atmosphere. The discipline problems have not been as severe as before. It is a new army. The Christian witness is bringing tangible results.

Allen D. Clark

United Presbyterian Mission

Books for Reading

"Of the making of books there is no end." That is also true in Korea. "Much study is a weariness to the flesh," end where is that truer than among Korean students at their grind? And who respects the printed page like the Oriental student steeped in the tradition of China?

Why, then, are readers so hard to find? Ride a train, bus or plane, and look for readers in Korea, except for a newspaper or magazine quickly put aside. It is a continuing mystery to this writer why so few travellers carry books with them.

The next question is: In a land where the printed page has been so respected that tracts get snatched from one's hands and are eagerly picked up from the roadside, where are the books that do get bought? Private homes have few enough. How about libraries? Nothing like the American community free library is anywhere in evidence except in some big city libraries or specialized collections. In terms of the population they are to serve, how few they are and how small the collection!

Well, whatever the answers, I have given some



Rev. Theodore Hard

attention to the problem as a side project as well as a hobby. Perhaps a listing of specifics will help another missionary or Korean Christian here.

1. Book shelves of Christian books in churches. I find a good start can be made for as little as 5,000 won. Sometimes the church will match the gift. Aim at readable but solid accessions of continuing value, and for serious study as well as for recreation. Besides a Bible handbook, catechetical items, Bible study and doctrinal helps I have put in Augustines' *Confessions*, Thomas a Kempis' *Imitation of Christ*, biographies of church leaders of the past, etc. Show a student leader how to register the books in a notebook and how to sign them out to readers. A few months later, another boost of 5,000 won and after that it should grow of itself.

2. Book and Bible sales to country churches. My colleague, Ralph English, and I are increasingly gratified at growing sales of more and more solid books besides the usual Bible and hymnbook sales on our weekend trips. In most cases, cash is paid on the spot or before we leave the church. Discounts are given--about 20% usually--especially in country areas where no bookstores are within, say, two hours' travel.

3. Reading rooms. I have started or helped start three or four: two in Pusan, one in Seoul, and some help to one in Taegu. In Pusan, in a much travelled side-street near banks and shopping areas we for years had a collection of 3500 books, audiovisual aids, free tracts and pictures. Averaging as high as twenty some readers a day, we served not only students and church leaders but saw over 20 individuals, mostly college-age, come to Christ through books and witness there. The purpose is chiefly evangelistic, so the collection is strictly of Bible honoring books, but including solid references.

4. Seminary and Bible Institute libraries helped. I have recently surveyed eight leading seminary libraries



Books sales from a Trailer

in Seoul, Taejon and Pusan. These main-line denominational schools have respectable starts on theological libraries—ranging from 9,000 to 18,000 titles. But I was struck with the haphazard nature of purchases, the neglect of recent books available in Korean, the difficulty of access to most of the collections by students. And in branch seminaries in many cities of many denominations, there are minuscule collections not properly organized or classified. I have not found it difficult to obtain up to 4,000 books per furlough by scrounging, begging or buying where I could—to augment the collections of several seminaries. Missionaries could be a big help this way. I am not talking about junk books, either.

One consolation--the books often speak far better than we can, their maintenance is far cheaper, and they will be here long after we're gone!

Rev. Theodore Hard
Orthodox Presbyterian Mission

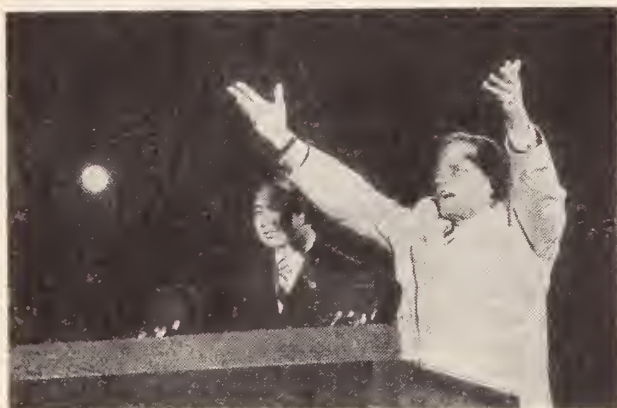
Billy Graham in Korea: How Could it have Happened?

The climax of the two-and-a-half week Korea '73 Billy Graham Crusade came on Sunday afternoon, June 3rd, when 1,100,000 persons gathered at the Yoi Do Plaza in Seoul for the final service. When the invitation had been concluded, Billy Graham and the team slipped off to a waiting helicopter. En route to Kimpo Airport, the chopper circled the Plaza while a million hands waved programs in an enthusiastic and loving farewell.

Korea and the Church can never be the same again. From every point of view, the Crusade exceeded expectations. In the March issue of *Korea Calling*, we wrote that the Committee "expects the local budget will require \$100,000." It cost \$200,000 and all of this was raised locally. We wrote also that "an attendance of 100,000 to 200,000 was considered probable in Seoul." Actually, the four night meetings averaged 500,000 and the Sunday afternoon service drew just over one million men, women and young people. Adding the Crusade attendance figures in the six other major cities, plus services in high schools, colleges, prisons, etc., four and a half million people heard the Gospel from one or another of the Billy Graham team members. Live broadcasts over the Christian Broadcasting System added uncouncted thousands more.

No predictions on decisions were attempted, but the following number of inquirers' decisions were recorded: Some for salvation, some for recommitment, others for assurance:

Decisions in the Seoul Crusade	37,365
" in other cities' crusades.....	22,976
" in schools, colleges, etc	20,498
Total.....	80,839



Billy Graham with Billy Kim interpreting

Of this number, 85 cards were gathered from foreigners attending the Seoul meetings, most of them U.S. servicemen. One of these was asked by his counselor to make a promise. "Promise me to write your wife at once of the decision for Christ that you have just made." Two nights later, he was back, with a big smile. "Have you written your wife?" "You bet I have," came the reply.

How can we account for this tremendous outpouring of zeal and activity and the results, both tangible and intangible? Billy Graham and his team members frankly admitted that they had never seen

anything like it in their 25 years of Crusades on every continent. 200,000 was the largest single gathering in their experience, at Rio de Janeiro, Brazil. Never such an attendance and never such a response. The team, as all those who participated in the Crusade, give but one answer: "God was there and did a mighty work among us!" Not a single outdoor meeting was rained out, but a few hours after the closing Seoul meeting, it began to drizzle. The vast crowds were orderly cooperative with the police and open to the message of the evangelist. In a nutshell: "To God be the glory, great things He hath done."

Humanly speaking, it means many things. Among them, these:

1. Facing Communist North Korea, with whom the Red Cross talks and other negotiations are getting nowhere, the Crusade said: "Christianity is strong and vibrant and can never be overrun in the South as it has been in the North." Nor was the message lost on Pyongyang, judging from the volume of vituperation poured forth day and night from the radio stations there. "To bolster its sagging morale and shaky economy, the Seoul authorities have connived with the missionaries to bring to Korea Billy Graham, an American exorcist, to conduct superstitious rituals on the Yoi Do plaza."

2. To the government, its message is similar: "We may appear divided, but for the crucial issues, we are a mighty force to be reckoned with. No political rally ever drew even half a million; we did that for four nights running, and over one million on Sunday."

3. Finally, and most important of all, the Christians of Korea said to their own nation, to all 50 million of their fellow-countrymen in North and South Korea: "Whatever our past failures, we want you to know that we are united under the banner of Christ and we want, above all else, to enlist all of you into Christ's army, so that you also may know His love and His salvation."

As a postscript, a word must be said about the School of Evangelism which met for four days during the Seoul Crusade and drew a total of 6,000 pastors and evangelists from all over Korea. Different members of the Billy Graham team spoke from their years of experience and guest speakers came from the U.S., notably Dr. James Kennedy of Florida's famed Coral Ridge Presbyterian Church, which has grown so phenomenally. Challenged to place evangelism at the heart of their preaching and pastoral work, it may even turn out that this four day School of Evangelism will be used of God to bring more into the Kingdom than the vast crowds that gathered to hear Billy Graham and the other evangelists.

Rev. E. Otto De Camp
United Presbyterian Mission
Member of the Crusade Committee

News of the Korean Church

Young People's Crusade

On May 7th and 8th, a special crusade for young people was held at the Taekwang Presbyterian Boys' High School in Seoul. About ten thousand attended, most of them university students. The meetings were led by Dr. Han Kyung-Chik, recently retired pastor of the Young Nak Presbyterian Church. The messages for the two days centered around the themes, "The Revolution of Science and the Revolution of the Spirit" and "Rise up, Young Men." Dr. George L. Paik, president-emeritus of Yonsei University and former Minister of Education, and Dr. Kim Ok-Gil, president of Ewha Women's University, also addressed the group. The two-day program had been preceded by a special prayer service, on April 30th, of the chairmen of the young people's associations of the churches of the Seoul area. This young people's crusade was part of the preparation for the Billy Graham Crusade, later in the month.

First Woman Presbytery Moderator

The Kyong-puk Presbytery of the ROK Presbyterian Church (Presbyterian Church in the Republic of Korea) held its semi-annual meeting at the Pyongwha Dong Church of Kimchon. Mrs. Kang Chung-Ae was elected to serve as Moderator for this year. Mrs. Kang is an elder. She graduated from the Yokohama Theological Seminary in Japan, in 1939, and has served the Church in several important positions. Of the several Presbyterian denominations in Korea, the ROK Presbyterian Church is the only one that ordains women elders, at the present time.

World Vision 20th Anniversary

During the Korean War, the problem of orphans and widows was a very serious one. In this emergency, World Vision entered the field, in 1953, and began a work which has given aid to 250,337 children and 182 social welfare organizations, over the years. To celebrate the 20th anniversary of this work, a special anniversary ceremony was held in the National Theater, followed by a concert.

Bible Presentations on Adult Day

April 20th was designated by the government as Adult Day. On this day, the Gideon Society presented marked Testaments to those twenty years of age or over, in the Police School. Five hundred eighty received these Testaments as part of the presentation.

Haydn's "Creation"

On May 11th, the Haydn oratorio, "The Creation"

was presented in the Ewha University auditorium for the first time in Korea, under the direction of Dr. Pak Chai-Hoon, director of the Youngnak Presbyterian Church choir, former director of the World Vision Children's Choir and professor at Hanyang University. The choir was made up of members of the Youngnak choirs and of the Hanyang University choir, accompanied by the National Orchestra. The performance was part of the opening events of the Billy Graham Crusade.

It will be remembered that Dr. Pak also directed the first Korean production of Mendelssohn's oratorio, "The Elijah," last December, and the premiere of his own opera, "Esther," the year before.

1973 Miss Korea

We do not ordinarily report current beauty contests, but this one is of interest to our readers. Miss Kim Yong-Ju, who was chosen "Miss Korea" for 1973, is an active Christian and willing to say so. She is a member of the Keum-sung Church in Seoul. Her maternal grandfather was a minister who was taken by the Communists, during the Korean War. During her high school days, she was active in Christian student group activities. "All this is for the glory of God," she says, and she wants more than ever to serve the Lord.

Presidential Award to Rev. Lee Choo-Sik

On April 18th, Rev. Lee Choo-Sik was given the Presidential Award for his efforts in improved bus and traffic services. He is president of the Kimpo Bus Company, with 35 buses and 214 drivers and bus girls. The day's work is started with a short morning devotional service before work. Good citizenship is held up as an ideal for all the staff. The company has received numerous citations for the excellence of its service during the two years since it was organized.

Mrs. Lee is also active in helping the drivers and bus girls, operating a dining room for them and selling inexpensive food. There is a choir of bus girls which has sung in hospitals and churches. Mr. Lee has also founded a school for one hundred poor children, to give them a better education.

Moffett Memorial Hall

Years ago, in Pyongyang there was a modest two-story brick building, near the West Gate Church of that city, which was constructed by friends who wished to express their appreciation of the years that Dr. Samuel A. Moffett had spent in their city since his arrival there in 1893, and up to his retirement in 1934. The building was used for a blind-deaf school. The deaf school connection was continued in the Deaf congregation which meets at the Young Nak Presbyterian Church in Seoul, under the direction of Rev. Pak Yoon-Sam, who formerly taught

in the deaf part of the little school in the old Moffett Memorial Building.

Recently, a project has been started to replace the former Moffett Memorial with a new memorial structure in Seoul. This is being erected on the campus of the Soong-eui Presbyterian Girls' High School on Namsan. This school, carried on for many years in Pyongyang, was re-opened in Seoul, after the Korean War, and now has a program which runs from kindergarten up through a Junior College training school for kindergarten teachers. The new building will be considerably larger than the former one, having a large auditorium seating 2800, a smaller one seating 800, a library, offices, exhibit rooms, etc. Construction has begun and it is expected that the building will be ready for use by February of 1974. Christians from all over the country are being asked to contribute the equivalent of one sack of cement each for the purpose.

Billy Graham Korea Crusade

A more detailed report of this important event will appear elsewhere, but a mention, at least, should be given here of what may well prove to be the outstanding Christian event for many years.

Preparations for the Crusade began last September. Aside from the spiritual preparation of prayer groups, training sessions and Bible studies, the sheer mass of preparatory details made it essential that work should be started early.

Area crusade meetings were held first in six of the smaller cities, beginning in Taejon on May 16th, in Taegu on May 18th, and in Pusan, Choonchun, Chonju and Kwangju on May 20th. The Seoul meetings began on May 30th, closing with a tremendous meeting on Sunday afternoon, June 3rd. The cooperation of groups which had not been working together for some years past was one of the most gratifying aspects of the crusade.

A four-day School of Evangelism was carried on in Seoul, in the new large Assemblies of God church, which was still not completed, but was far enough along to be used for the 6000 or more church workers from all over the country who had been invited to this training school.

The enormous parade plaza on Yoi-Do island, in the Han River, is a mile long and about one-third as wide. It looked full enough, on the opening night, with an estimated 510,000 people seated on the pavement (not on seats), but was considerably fuller, on the final afternoon, when an estimated 1,100,000 people attended. This is probably the largest such gathering to be held anywhere in Christian history. Now begins the tabulation of the more than 81,000 decision cards turned in and the work of nurturing those who made their first decisions for Christ. The true long-range effectiveness of all these numbers depends on this. This is certainly not the time for Christian friends to stop praying for this Crusade.

The Historical Significance of The Korean War

☆ Han Chul-ha

The meaning of the June 25th (Korean) War must be understood within the stream of world history, not only as a subjective decision of the Korean people.

I. *From the viewpoint of American anti-communist policy.* Following the end of World War II, with the world almost entirely divided into American and Russian-led blocs and the Communist side seeking to Bolshevize the world by armed force, it may be said that America's Far East policy on Communism, in contrast, was too conciliatory and peacefully inclined. Generals Hodge and Marshall, in relation to Korea and China, encouraged freedom and unity with the Communists, while General Wedemeyer opposed their position, more in keeping with the times. Wedemeyer's report (favoring U.S. armed intervention to check the advance of Russian and Chinese Communism, a move which might well have prevented both Korean and Viet Nam Wars), was suppressed by President Truman because it might provoke bad relations between the nations involved.

On January 12, 1950, U.S. newspapers carried the report of a speech stating that the preservation of Chinese territory was in the American interest, but that Taiwan (Formosa) and Korea were outside the U.S. defense perimeter, thus virtually inviting the Communists to attack. When war came, the U.S., operating by authorization and within the limitations of the U.N., came to Korea's rescue; but with a new policy of limited war leading to a truce without victory. President Syngman Rhee strongly opposed this policy but could only submit tamely. Thus the tragedies of China, Korea, and Viet Nam arose from the crevasse between Communist power and American conciliation, and yet in the long view, the major problems of the world (the crisis of confrontation and possible 3rd world conflict) by means of such a flexible policy have been alleviated, and from a time of tension we may be said to have entered a period of dialogue.

II. *From the viewpoint of our national history.* The Korean War arose from the crevasse between Communist expansionism and American self-control, and from the historical necessity of national unification. Two major problems have arisen from the conflict and division to confront us.

1. The question of North-South dialogue vs. the establishment of one government in the South. Truman, Acheson, and Marshall, with Korea's Kim Koo, favored the former approach; Wedemeyer and McArthur supported President Syngman Rhee in his choice of the latter. Historically, the Korean people have desired complete submission to neither

side (Russian or American), so the division of the land can be seen to stem from this basic principle.

2. The threat of a continued arms race. The greatest teaching of the Korean War was that such destructive civil conflict must not occur again. The tragic slaughter and separation have taught us this lesson. Most foolish was the North's use of Soviet armaments to make war on its Southern brothers. Today the efforts of both sides to build up their strength with receipt of huge subsidies from abroad cannot be tolerated. In the past (at end of the Yi Dynasty and again in the Korean War) this policy has led to mass destruction; history must not be allowed to repeat itself, again.

3. But the eyes of the prophet pierce the darkness. When destruction was at its height, Old Testament prophets foresaw brighter days ahead, with the Remnant revealed as the new People of God. So with our history, our hope shines brightly beyond the horizon. The rugged June 25th episode is but one part of our continuing history, yet it reveals the images of our basic life in all its beauty. As the waves mount and confusion intensifies, let us seize this hope and push forward.

☆ Han Chul-Ha is a Professor at Presbyterian Theological Seminary

Religion and the Changing Society of Korea (II)

☆ Ryu Tong-shik

In the last issue of *Korea Calling* we presented the first part of this article in which was discussed the nature of Korea's changing society and the contemporary religious situation in Korea. In this second installment, we turn to a study of the *New Religions of Korea*.

We use the term "New Religions" to apply not only to the reactionary mass movements against the Christian establishment in Korea, but also as a generic term for the new religious movements which have arisen in opposition to the other established religions as well. At present there are about two hundred such movements in Korea. About ten are related to Christianity, and twenty-five to Buddhism. Off-shoots of the Korean religions include thirteen groups coming out of the Chondo-gyo and about fifty from the Cheungsan-gyo.

The combined constituency of all these groups is in the neighborhood of 2.2 million, of which about one million are followers of the Christian-related groups. This leaves approximately 300,000 people who are related to about 165 other groups. However, among the Buddhist-oriented groups are two which did not emerge as a result of the social upheaval of the 1950's and 60's. Won Buddhism, originally



founded in 1919, began to flourish in the 1940's and Soka Gakkai was introduced from Japan in the 1960's. Won Buddhism followers total about 600,000, and Soka Gakkai accounts for another 200,000. Thus, these two groups alone account for almost 90% of the Buddhist-oriented new religions.

It is the Christian-related new religions which are by far the most significant in terms of impact upon the masses, and it is these groups whose origins are most closely associated with the social upheaval of the postwar 1950's. The dates of origin of the major groups are as follows:

- 1950-Yongmoon San Kido Won
- 1953-Tong Bang Kyo
- 1954-Unification Church (T'ong-il Kyo)
- 1955-Olive Tree Church (Chondo Kwan)

Soka Gakkai began to appear in Korea directly following the Military Revolution, in about 1962. Although it was forced underground by a joint ruling of the Ministry of Education and the Home Ministry, in January of 1964, it is estimated that there are now about 200,000 followers of this sect, most of whom belong to the alienated and oppressed urban lower classes. Another new religion come from Japan is Tenri Kyo, but unlike Soka Gakkai this group is registered with the Ministry of Education (1961) as a legally-recognized religious organization. At present, there are 68 Tenri Kyo meeting places and a reported 300,000 followers.

Won Buddhism and Chondo-gyo, both original to Korea, have by now moved almost into the category of the established religions. Chondo-gyo, which was founded in 1860, has now 119 meeting places and 636,067 adherents; while Won Buddhism which originated in 1919 and experienced a revival in 1945, has 131 temples and 619,219 followers.

Let us examine the characteristics which these new religions have in common.

(1) They originated in the context of the crisis mentality which always accompanies periods of social unrest. This fact is seen clearly in the emergence of the Christian-oriented new religions after the Korean War in the 1950's and in the emergence of

the Buddhist-oriented groups following the revolution of 1960.

(2) They differ in type according to the predominant cultural mood of the time. Thus it was primarily the Christian-related groups that emerged in the 1950's, when American influence was great, and then, following the improvement of relations with Japan in the 1960's, it was the Buddhist-related groups that began to emerge.

(3) They are concentrated in oppressed areas. There are three "Mecca areas" for the new religions of Korea: Seoul, with about 90 groups; the area around Kye-ryong San in Chung Chong Nam Do, with about 25 groups; and the Mo Ak San area in Cholla Puk Do, also with about 25 groups. The area around Seoul is the location of a large concentration of urban poor, and among the provinces Chung Chong and Cholla Do are usually considered the poor and oppressed areas of Korea.

Let us now turn to an examination of the two groups which perhaps are the most representative of Korea's new religions. These are the Olive Tree Church and the Unification Church.

(1) The Olive Tree Church, as it is usually described in English, is also known as the Korean Christian Revival Association. It was founded in 1955 by a Presbyterian Elder, Pak Tae Sun. Adherents of this group claim that Elder Pak is the "righteous man of the east" or the "olive tree" spoken of in Zechariah 4. They live in the messianic awareness that, with the appearance of Elder Pak, the end of the world and the beginning of the millennium are at hand.

The Olive Tree Church has grown rapidly. There are at present about 1700 worship places and an estimated 700,000 believers. About twenty thousand selected members live communally in one of two Christian towns built by the church, where they work in church-operated factories. There are plans to construct a third utopian Christian town.

It is significant to note that about 90% of the membership of the Olive Tree Church is made up of proselytes from the established churches.

Among the peculiar characteristics of this church are belief in the power of the laying on of hands and belief in the efficacy of "living water." It is believed that Elder Pak has the power to forgive sins; and through the laying on of his hands not only are sins forgiven but also diseases, thought to be the result of sin, are healed. This power is believed to be transmitted from Elder Pak to material things as well as people, so that water which he blesses becomes "living" water, which then in itself carries the power to forgive and to heal.

(2) The Unification Church is a shortened name for the World Christian Unification Holy Spirit Association, founded in Korea in 1954 by Moon Sun Myong. This church is known in Japan as Kenri Undo, or "principle movement." "Kenri" means the principle of creation and the principle of return from the fallen state to the state of ideal being. God is

Kenri, the Principle itself, and is made manifest through the working out of history. Thus, this is a thoroughly historical philosophy. In other words, the very existence of God—that is, God himself—is in the development of history, which has now passed through the age of the Old Testament and New Testament, and has entered the age of the "Complete Covenant."

It is believed in this church that man was created as an ideal being, but that through a union with Satan he fell from his state of perfection to a state of corruption. Jesus came with the mission of saving man, but the salvation accomplished through this first coming was limited to the spirit of man, not his entire being. Thus, a second coming of the Savior is needed in order to redeem the carnal element of man. When this happens, the Third Age, or the Age of the Complete Covenant, will begin.

Followers of this doctrine maintain that the second coming of the Savior has been made manifest in the person of founder, Moon Sun Myong. They further believe that, as a nation, Korea is therefore the focal point, the Third Israel, for the salvation and unification of the entire universe. For them the utopian age has begun.

The Unification Church has 939 worship places in Korea and about 300,000 believers. Out of concern for the salvation of other peoples, their foreign mission activities have resulted in 140 churches and some 45,000 believers abroad.

In addition to this general description, we may point out several special characteristics of the Unification Church:

(1) Two special evangelistic meetings are held annually, one in summer and one in winter. These last for a period of 40 days and are attended primarily by students and young people. The method of evangelism is to send these people to the rural areas for service and to teach the "principle."

(2) A number of feast days are celebrated according to the lunar calendar:

March 6—the birthday of founder, Moon Sun Myong

March 1—Parents' Day, the wedding anniversary of founder Moon's third marriage

May 5—the Day of the Universe, commemorating the salvation of the cosmos

October 1—Children's Day (Thanksgiving)

Christmas is not considered to be an important church holiday.

(3) Spirit communication is emphasized. Such things as the words of shamans and fortune tellers and revelation through dreams are taken very seriously.

(4) The symbolic meaning of Korea's role as the focal point in the history of the salvation of the universe is stressed, and believers take pride in the fact that they live in Korea where founder Moon was born. The division of Korea into north and south is viewed as a kind of sacrificial offering for the salvation of the universe.

(5) Victory over communism is stressed. This emphasis has religious as well as political significance.

In concluding this analysis of the new religions of Korea, we point to some of the insights which they provide concerning the changing direction of religious movements in Korea:

(1) There is a trend toward nationalism. This is exemplified by the fact that both Elder Pak and founder Moon assert that Korea is the center of salvation for the world. This trend may be viewed as a compensating reaction to the loss of identity produced by social upheaval. It is quite likely that the same reason provides the foundation for the movement within the established churches for the indigenization or Koreanization of Christianity.

(2) There is an aspect of apocalypticism. This is exemplified in the proclamation of the arrival of the millennium, the coming of the utopian age. This proclamation has special appeal to the oppressed and to persons living in time of uncertainty and crisis.

(3) There is a tendency toward spiritualism and mysticism. This is, at the same time, both a reaction to the prevailing mood of rational modernization and a response to the inner religious needs of man. We see the same tendency gaining ground even in the established churches, with a growing acceptance of such practices such as the laying on of hands and speaking in tongues.

On the whole, these three tendencies represent a definite reaction against the loss of vitality in the established religions of Korea. The new religions are a product of social change and, as such, they offer strength and hope to meet the realities of change. But it is not the actual religious practices or beliefs themselves which are important. The real significance of the new religions lies in the questions which their existence raises about the needs of a changing society, and in the insights which their common characteristics of nationalism, mysticism, and apocalypticism provide regarding the nature of those needs.

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KOREA CALLING

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Box 1125 I.P.O. Seoul, Korea

Subscription \$ 1 a year (\$1.50 abroad)

\$ 6 a year for 10 to one address

Published by The Christian Literature Society
of Korea

136-46, Yun-chi Dong, Seoul, Korea

To -

O. V. Chom-ice

*I will/will not be able to attend the banquet at the
Olympic Hotel, in honour of Reverend Moon's
1974 Seattle Day of Hope speech.*

*My guest(s) will be _____

_____*

*Mr.
Name . Mrs. _____
Miss*

Street _____

City _____ State _____ Zip _____

For more information, please call: (206) 523-8400

*The Unification Church
6601 Windermere Road
Seattle, Washington 98115*



A MOST DYNAMIC SPOKESMAN AND LEADER OF OUR TIME, THE REVEREND SUN MYUNG MOON, IS CONTINUING HIS THIRD NATION-WIDE DAY OF HOPE TOUR AT SEATTLE OPERA HOUSE ON NOVEMBER 28.

IN ORDER TO GIVE YOU AN OPPORTUNITY TO MEET WITH REVEREND MOON, HE IS INVITING YOU TO BE HIS GUEST AT A BANQUET AT THE OLYMPIC HOTEL ON NOVEMBER 27, 1974.

THE BANQUET IS NOT AN APPEAL FOR CONTRIBUTIONS; THERE WILL BE NO SOLICITATION FOR FUNDS. RATHER, THIS WILL BE A UNIQUE OPPORTUNITY FOR YOU AS A LEADER IN YOUR FIELD TO MEET REVEREND MOON AND TO KNOW AT FIRST-HAND ABOUT THE VITAL PROGRAMS HE HAS FOUNDED AND IS CARRYING OUT IN AMERICA AND THROUGHOUT THE WORLD.

SINCERELY YOURS,

J.F. REGIS HANNA
CHAIRMAN
SEATTLE DAY OF HOPE COMMITTEE

The Reverend and Mrs. Sun Myung Moon
request the honour of your presence
at a banquet celebrating
the 1974 Seattle Day of Hope speech
Wednesday, the twenty-seventh of November
Nineteen hundred and seventy-four
Grand Ballroom
Olympic Hotel
Reception: six-thirty o'clock
Dinner: seven-thirty o'clock
Special performances will be given by the
New Hope Singers International
and the Korean Folk Ballet

R. S. V. P.

Informal

Please present this invitation at the door

Religious 'Moonies' Loom Over Captol Hill

By LYNNE OLSON

WASHINGTON (AP) — Well-scrubbed and smiling, young followers of the Rev. Sun Myung Moon are circulating on Capitol Hill, bearing gifts of flowers, fruit and ginseng tea and touting their messiah's ideas to congressmen.

— Their spokesmen say the Moonies are there to spread the word of God. But critics say they are lobbying for the government of South Korea and mounting a public relations campaign for the Korean evangelist.

Their activities underline Moon's adeptness at blending his religion with politics.

"We cannot separate the political field from the religious world," he says. "Separation between religion and politics is what Satan likes most."

That philosophy would seem to run counter to the 1st Amendment to the U.S. Constitution which separates church and state — the very statute that makes investigating Moon's activities difficult, government officials say.

Moon's followers haunt congressional offices, buttonholing members and their staffs and trying to sell them on the movement.

A Moonie named Susan Bergman made it to the Hill summit, becoming friends with House Speaker Carl Albert. She used to chat with him in his office several times a week.

A spokesman for Moon's Unification Church insists that the young people are not lobbyists, but rather "spiritual witnesses" asking congressmen "to seek God's guidance in making decisions."

Neil Salonen, president of the Unification Church in the United States, has told Sen. Robert Dole, R-Kan., that Church members have "never approached a senator or congressman on a political issue, a single bill."

But one former Moonie told a House subcommittee staffer that a primary mission of the Moon supporters on Capitol Hill was to promote economic and military aid to South Korea.

The 56-year-old Moon has become a millionaire industrialist under the regime of South Korean President Park Chung Hee, building a conglomerate that turns out everything from heavy machinery to shotguns. He has said that part of the production of his tool factories consists of small weapon parts for the Korean government.

Several members of Congress and staff members think the Moon Capitol Hill effort has a more subtle purpose: to cultivate a favorable attitude

toward Moon and South Korea among Congress and the public.

That goal is more important than ever now since Moon, his church and several related organizations are threatened with investigation by government agencies.

A House subcommittee on international organizations will hold hearings Tuesday on possible ties between Moon and his closest associate with the South Korean government, particularly the Korean CIA.

The Internal Revenue Service has indicated it might investigate the tax-exempt status of the Unification Church, which acknowledges assets of \$20 million in the United States alone.

And the Immigration and Naturalization Service has been asked by Rep. Elizabeth Holtzman, D-N.Y., to investigate Moon's status as a permanent resident alien.

"If the Moonies can get members of Congress on their side, it gives them credibility with society and protection from government agencies," said a Senate staff member. "If they can say, 'This senator thinks we're great,' they think it might cause the IRS to back off."

Moon has had his picture taken with such senators as Strom Thurmond, James Buckley, Hubert H. Humphrey and Edward M. Kennedy. He then used some of the pictures in Church literature, implying he has the support of those members of Congress. That implication is totally false, spokesmen for the senators said.

A top assistant of one senator said he declined a Unification Church offer of an all-expenses trip to New York for the Moon Bicentennial Rally on June 1.

Ann Gordon, a former Moonie who worked on Capitol Hill last year, said 20 to 25 Church members were assigned a list of senators and congressmen to contact.

"PR members were to make gradual acquaintances and friendships with staff members and aides and eventually the congressmen and senators themselves, inviting them to a (hotel) suite ... where dinner and films or short lectures on Moon's ideas and accomplishments would be presented," Miss Gordon said. "All this effort is sort of an ongoing program by Moon to get political support for himself and the Park Chung Hee dictatorship in South Korea."

"We were told to be somewhat vague when dealing with Capitol Hill contacts in order to protect our presence there."

Miss Gordon said Susan Bergman was assigned to Carl Albert.

"When he toured Europe in the summer of 1975, she sent post cards ahead to each hotel on his itinerary, which she had gotten from his secretary," Miss Gordon said. "When Albert returned, he called her long distance ... to ask, 'Where is my friend Susan?'"

Miss Bergman's friendship with the speaker continued. She brought him flowers and brewed tea for him. Albert said that his friendship with the girl was innocent and that his opinions had not been swayed in any way by her.

Albert's press aide, Joe Foote, says he hasn't seen Miss Bergman recently around Albert's office, and Miss Bergman could not be reached for comment.

Moon once was quoted as telling a meeting of Unification Church directors, "Master needs many good-looking girls. He will assign three girls to one senator — that means we need 300. Let them have a good relationship with them. ... If our girls are superior to the senators in many ways, then the senators will be taken in by our members."

Asked about those remarks by Sen. Dole, Salonen said they were made "in a light vein. We have no immediate plan to do that. He simply meant that even if we have to bring three people to pray for one person, that's what we'll do. ... Those were just comments made to indicate that we want to support spiritually the leaders of this country."

None of Moon's critics on Capitol Hill have heard of any use of sex by Moon supporters to influence members of Congress or staffers.

A key element of the Moon theology is the predicted Second Coming of Christ in Korea. Moon's followers are encouraged to believe he is the new messiah, although he has not specifically said so.

According to this doctrine, a world family will be created with the Second Coming, dedicated to establishing the kingdom of heaven. Communism is the main obstacle to those goals.

Moon has made no secret of his dedication to the cause of South Korea. "According to the will of God, the United States must safeguard Korea, not for Korea's sake or for the United States' sake, but for the sake of the will of God," he said in a speech last December at the Capitol.

But the exact nature of Moon's ties with the totalitarian Park regime are unclear. Also cloudy is

the question of whether the Moon groups have violated statutes regarding the political activities of tax-exempt organizations or registration as foreign agents.

According to congressional staff investigators:

—A former South Korean diplomat has said that Lt. Col. Bo Hi Pak, Moon's translator and closest associate, has used Korean Embassy communications lines here to send messages to Korea through a channel that went only to the president, foreign minister or head of the Korean CIA.

—An acquaintance of Pak said the colonel, who served as a Korean military attache in Washington from 1961-64, told him he had acted as a liaison between U.S. and Korean intelligence agencies during that time.

—Allen Tate Wood, a former official in the Moon movement who left the church in 1974, said Moon's disciples feared in 1970 or 1971 that the Korean CIA might assassinate Moon because of the growing strength of his movement in Korea.

Wood said Moon outlined a strategy for placating Park at a meeting of Moon followers, saying he "wanted to be as useful as possible and eventually indispensable" to the South Korean government and Park.

A House staff member said he was told by former Korean CIA agents that "Moon supported Park in the U.S. and Park leaves Moon alone."

Both Moon and Pak have denied any ties with the KCIA. "We get no instructions from the government," Moon has said.

The evangelist's followers have made a concerted effort to stop any investigation of the Unification Church, claiming a violation of the First Amendment's freedom of religious expression provision.

Most members of Congress are wary about taking action against Moon and his movement precisely because of the First Amendment.

"It's very darn tough to pin them down on any improper political influence," says a Senate staffer.

Richard Mauzy, a staff member of the House subcommittee investigating Moon's political activities, said, "We're very sensitive to the First Amendment."

The investigation is difficult because Moon has incorporated support for South Korea "as a matter of doctrine," Mauzy said. "They define politics in spiritual terms. They do political things under the cloak of religion."

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Pacific Stars & Stripes - June 2, 1976

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300 Parents of Reverend Moon's Followers Meet in Washi

By ELEANOR BLAU

Special to The New York Times

WASHINGTON, Feb. 18—Coordinating their efforts for the first time, more than 300 parents from groups throughout the country gathered here yesterday in an attempt to persuade Government officials to investigate the Unification Church and other groups.

They contend that the groups are deceptive and dangerous, and have brainwashed their children.

At a meeting arranged by Senator Robert Dole, Republican of Kansas, the parents and some 300 other spectators jammed a Senate caucus room while spokesmen presented their case to representatives of the Internal Revenue Service, Department of Labor and other agencies.

"Senator Dole, ladies and gentlemen," said Rabbi Maurice Davis of White Plains, "the last time I ever witnessed a movement that had these characteristics—with a single authoritarian head, fanatical followers, absolute unlimited funds, hatred for everyone on the outside, suspicion against their parents—was the Nazi youth movement, and I tell you I am scared."

Rabbi Davis, who helped found a parents' group in White Plains after two members of his congregation joined the Unification Church, contended that the group, whose leader is the Rev. Sun Myung Moon, is not really a religion. He and other speakers asked the Government officials the following questions:

¶Could a movement such as this legally have tax-exempt status

¶Could it qualify for funding from the Health, Education and Welfare Department?

¶If it is true that Moon followers are selling flowers on the streets by falsely asserting that the money raised is supporting a drug program, is that not illegal?

For the most part, the officials replied that they would be glad to receive reports and documents about any group but that they could not give general answers.

'50% Schizophrenic'

The speakers included parents, young people who had left the movement and various specialists, including a psychiatric social worker, Jean Merritt, who asserted that the Moon movement was one of the "extremely important mental health considerations of the time."

Mrs. Merritt said she had seen more than 150 young people who had left the movement and that "50 percent were schizophrenic or had borderline psychosis," presumably as a result of their indoctrination.

One young woman, Martha Lewis, told the officials that, as a member, she had "sold candy and dried flowers for a nonexistent drug program and nonexistent program for underprivileged children." Moon followers, she said, are

taught that because Satan deceived God's children, they are justified in deceiving Satan's children, a doctrine she said was known as "heavenly deception."

Cynthia Slaughter said she had raised funds 18 hours a day, had lied to increase her sales and had extended her efforts to bars, having been told "to use my fallen nature" to get money.

Dr. George W. Swope, a psychology and sociology profes-

sor at Westchester Community College in Valhalla, N. Y., read passages from what was asserted to be a training manual for teachers in the movement.

"The whole world is in my hand and I will conquer and subjugate the world," he read, explaining that he was quoting Mr. Moon.

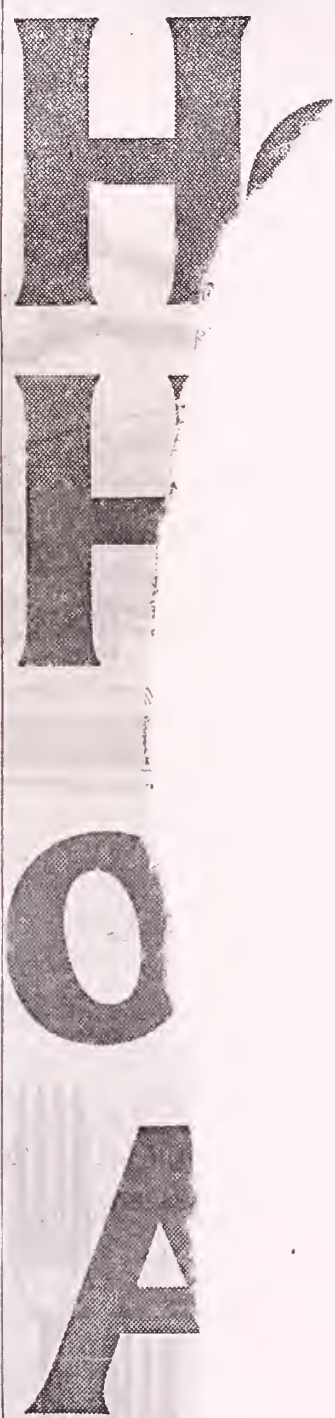
"We can do anything with Senators and Congressmen," Dr. Swope continued, reading from the document. At another

point he read: "The present United Nations must be annihilated by our power" and "the time will come when my words will almost seem as law. If I want something it will be done. If I don't want something, it will not be done."

Mr. Dole stressed that the proceedings were an informal forum, not a hearing, investigation or debate. He had requested use of the room, he said, just as Representative Bill Chappell Jr., Democrat of Flori-

da, had made the Room available for a speech to

Mr. Dole said hundreds of inq Moon group 30 other sen James L. Bucl tive-Republican who joined him and 42 represen made inquiries House and Se among the spec members of t



Meet in Washington to Seek Federal Investigation of Group

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of the room, he said,
Representative Bill
Jr., Democrat of Flori-

da, had made the House Caucus
Room available to Mr. Moon
for a speech two months ago.
Mr. Dole said he had received
hundreds of inquiries about the
Moon group and that some
30 other senators—including
James L. Buckley, Conserva-
tive-Republican of New York,
who joined him at the forum—
and 42 representatives had also
made inquiries about the group.
House and Senate aides were
among the spectators, as were
members of the Unification

Church and some of their
parents, most of whom stood
at the back of the sweltering
room.
In a statement, Neil Salonen,
president of the church, de-
nounced the meetings as a
"trial-by-media" that would
have a "chilling effect on the
free exercise of our First
Amendment rights to practice
the religion of our choice."
The church sent telegrams
to Mr. Dole with names of
what it said were 800 parents

who supported their childrens'
membership and 117 clergymen
of different denominations, ob-
jecting to the meeting. None
of the persons named were
identified by address or affilia-
tion.
Speakers at the forum
stressed their respect for the
First Amendment and focused
on finding possible illegalities
to investigate.
At a meeting last night to
plan strategy for their appear-

ance today, the parents were
urged to remain cool and re-
frain from reacting, to demon-
strate that their anger was
in control.
They sat quietly through most
of the more than two-hour ses-
sion today, but broke into
strong applause several times
toward the end, particularly
after Rabbi Davis had spoken.
The parents hope to develop
an information center to coor-
dinate their efforts further.

Korean Prays in House Caucus Room

By JOSEPH LELYVELD

Special to The New York Times

WASHINGTON, Dec. 18—

The Rev. Sun Myung Moon, the Korean revivalist whose sermons strongly imply that he may be the messiah, held what was billed as a prayer meeting today in a House of Representatives caucus room.

Speaking in Korean, in a counterpoint with his interpreter that sounded almost liturgical, he told the handful of Congressmen who turned up that he had been divinely sent to serve as "an alarm and inspiration to America."

Mr. Moon's theological message had a temporal crux. He said it was "the will of God" that the United States continue to "safeguard Korea." Presumably he meant South Korea, where his Unification Church has maintained cordial relations with the regime of President Park Chung Hee.

A quizzical smile regularly played at the corners of the revivalist's mouth when he paused for his interpreter. The United States was chosen to receive the messiah "in our century," he declared, while Korea was chosen as "the ignition point of God's final dispensation.

'God May Leave'

But Americans are not measuring up to "God's plan for America," he said. "I know that if America continues along the present road of apathy and complacency, God may leave America."

There were no prayers at the prayer meeting. Aside from Mr. Moon's discourse, there was only an introduction by Representative Richard H. Ichord, chairman of the House Internal Security Committee, who broadly compared the millionaire clergyman to Moses, John the Baptist and Jesus. Mr. Moon, like all great religious leaders, has had to confront

jealousy and misunderstanding, the Missouri Democrat said.

The Unification Church, which has worldwide assets estimated at more than \$15 million, has amassed considerable property in the United States in the last few years, including a 22-acre estate in Tarrytown, N. Y., where Mr. Moon spends most of his time. It claims 30,000 American adherents but none as yet among the members of Congress.

14 Showed Up

"We're always hopeful," said Neil A. Salonen, the church's national president. Forty-two congressmen, Mr. Salonen said, had indicated that they would show up for this morning's meeting and a buffet breakfast that preceded it. By this afternoon, a spokesman for the church could furnish the names of only 14 who had put in an appearance.

Absent from the list was Speaker of the House Carl Albert, whose hospitality to a follower of Mr. Moon was the subject of a Jack Anderson column last week.

The Unification Church keeps 16 of its members in what Mr. Salonen described as "a ministry" on Capitol Hill. Susan Bergman, who has been calling on Mr. Albert, said in an interview she and her colleagues were

just there to lend "spiritual support."

Miss Bergman said she was the daughter of a Westbury, L. I. dentist and a graduate of Cornell University. She has been calling on the Speaker for the last year, she said, usually several times a week.

"I like to bring him flowers for his desk," she said. "All different kinds, lilies and roses. If he's doing work he just works on and I just kind of sit there and meditate." Her visits, she said, last a half hour or sometimes an hour, depending on Mr. Albert's schedule.

She and the Speaker discuss "universal questions," she said, but he has evinced little interest so far in Mr. Moon's teachings. Miss Bergman said she doubted that he read the tracts she took to him.

Moments after Mr. Moon began his speech Miss Bergman excused herself and slipped out of the caucus room. A half hour later she returned with a Congressman in tow, Representative James L. Howard, a New Jersey Democrat. They arrived in time to hear Mr. Moon promise that "prosperity will be eternal" in the United States if Americans embrace a new spiritual movement.

"That movement is none other than the Unification Church movement," he said.

Poland Acts to Give Party Leading Role in the State

WARSAW, Dec. 18 (Reuters)

—Poland took the first formal step today toward changing its Constitution to recognize the leading role of the Communist Party in state affairs and making the party leader, Edward Gierek, the country's President.

The Parliament agreed to set up a special commission to prepare a law amending the present Constitution, in force since 1952.

Party officials have said that the proposed changes would install Mr. Gierek, party chief since 1970, as President of Poland.

An amendment to be inserted into the existing Constitution also would recognize formally the leading role of the party in formulating state policies, although execution of policy would be left to Government officials and provincial administrations.

Comparable changes have been enacted in Rumania and Bulgaria.

104 Quasi-Religions

Korea Herald Feb. 15, 1976

Under Probe by Police

TAEJON — Chungchong Namdo provincial police are investigating 104 quasi-religious organizations headquartered in the National Park of Mt. Kyeryong, it was learned here yesterday.

Legal actions will be taken against such criminal acts as violence, lynchings, extortion of money, tax evasion, and other law-violating activities by the leaders of those sham religious circles.

According to police, about 70 per cent of the religious founders and leaders are poorly educated, even to the extent of not finishing primary school.

Sixty-three of the false religious leaders are known to

be women, while the remaining 41 are men. They claimed to have some 100,000 followers throughout the country.

Buddhist sects occupy the largest number in the pseudo-religious groups with 62 organizations, followed by shamanist groups with 20, Christianity, 4, and others were related to various superstitions.

Meanwhile, the provincial police headquarters plans to remove 39 shrines built by the sham religious organizations under the National Park Law.

Reservations for the dinner, from 6:30 a.m. to 7:30 a.m., can be made by calling 3809 or 3595.

celebration.

At 7 p.m. Friday, Pusan teens and pre-teens can see a free movie. The weekly films may be

Taegu teens and pre-teens: you can skate from 6:45 to 9 p.m. Friday at the weekly roller skating party. It only costs 25 cents and 200 won.

ROK Gov. Denies Link to Moon's Church

© 1976, N.Y. Times News Services

SEOUL — South Korean officials strongly denied Wednesday that their government is in any way linked with the Rev. Sun Myung Moon's Unification Church.

Some of them, commenting in Seoul on an article in the New York Times Tuesday, claimed that they are "annoyed" by

Moon's controversial activities overseas.

In what appeared to be their official reaction, Kim Dong Whie, vice minister of culture and information, declared: "We have no connection whatsoever with Moon." Kim is the second highest-ranking official dealing with the country's religious affairs.

So far as is known, it was the first such categorical denial given by any senior government official.

Buttressing this official denial, a senior ministry official said that what Moon does abroad "fundamentally falls under the law of the country in which he operates." Impressions were strong in official circles here to disassociate the government from the Unification Church, and disown Moon altogether if possible.

Kim said he was also embarrassed by the Times report that Moon followers were willing to come and fight for South Korea in the event of a war.

"The Koreans are strong and

united enough to do this themselves," he said, appearing to scornfully reject the alleged intention.

Meanwhile, a spokesman for South Korea's largest parliamentary group said that the ruling parties will not raise the controversial Moon church "unless solid evidence appears to link it with the government." Rep. Lee Chong Sik, official spokesman for the Yujong Hoe group, also denied the government's link with Moon organizations in the United States.

Despite the disclaimer, however, a number of South Korean legislators and newspaper editors have been privately invited to attend the Yankee Stadium revival scheduled for June 1, in New York, their expenses presumably to be paid by the church. But sources said an order has been issued by political parties to decline the invitation, and some editors have similarly turned down the offer to avoid, they said, being linked with Moon.

Moon and his church are not

as controversial here as they are in the United States. His detractors say the church's following in South Korea is about 30,000, in contrast to 400,000 claimed officially. But small as they are in proportion to the total Christian population here (estimated to be nearly four million), the Moon followers are widely known for their spartan discipline, militant anti-Communism, and thriving business empire that stretches from a machinery plant to a Ginseng tea factory.

In addition to these businesses, whose total value is estimated to be beyond \$200 million, the church operates an anti-Communism training center outside Seoul.

Opium Crop Ruined

ANKARA, Turkey (AP) — About 40 per cent of Turkey's opium crop has been ruined this year because of frost in winter months, according to Agriculture Minister Korkut Ozal. He did not give an estimation of the total yield for 1976.

Earlier Hours For Yongsan PX

KRE 10

SEOUL — The Yongsan Main Store of the Korea Regional Exchange has changed its operating hours for Saturdays and Sundays beginning June 5.

The new schedule will allow customers to shop earlier on both days, with the store opening at 10 a.m. On Saturdays the store will remain open until 6 p.m., as it has in the past. On Sundays, however, it will close at 4 p.m.

8 Pacific Stars & Stripes
Friday, May 28, 1976



The Rev. Sun Myung Moon raised his hands to acknowledge the cheers of the crowd at Yankee Stadium last night. — A.P. wirephoto.

Violence erupts at Yankee Stadium festival of Rev. Sun Myung Moon

NEW YORK — (UPI) — Violence erupted last night at a "God Bless America Festival" at Yankee Stadium hosted by the controversial Rev. Sun Myung Moon. Police said street toughs preyed on Moon followers and others among the 35,000 at the free event.

Police reported seven arrests on charges that included assault, robbery, larceny and gun possession. One person suffered multiple fractures, and a police officer trying to disperse a crowd was stabbed in the arm.

Officers said they counted at least two-dozen incidents, including fighting in the stands and bands of youths rampaging through stadium corridors and streets outside.

In a related development, police said Masara Wasanula, 22, a Moon follower in New York, died of injuries he received when he was robbed and beaten last week at a Brooklyn housing project. He was distributing leaflets at the time. A youth, 18, has been accused of the slaying.

Before last night's rally, a variety of protesters — from Hare Krishna followers to parents of Moon adherents — demonstrated peacefully outside, accusing Mr. Moon of "distortion and defamation of the bicentennial."

The rally began peacefully with performances by the New Hope Singers International, the New York City Symphony Orchestra and the Korean Folk Ballet.

But as soon as Mr. Moon began his sermon — in Korean with a translator at his side — crowds in the upper deck began setting off firecrackers and smoke bombs, and dislodging balloon clusters from the railing.

"It's been just murder here," a stadium security guard said outside a first-aid room where numerous persons were treated for minor injuries.

A police officer said he saw some 200 to 300 youths running through the stadium, accosting Moon followers and "smashing the hell out of them."

Even without the violence, the rally seemed something less than a public-relations triumph for Mr. Moon, a self-ordained South Korean evangelist whose followers regard him as the "Messiah."

About 20,000 seats in the ballpark were empty, and half the crowd had left midway into Mr. Moon's 45-minute sermon.

Mr. Moon's Unification Church put the cost of promoting the event at \$1 million.

The most serious victim of the violence was John Stubbs, 22, a Moon follower from New York, police said. He was hospitalized with a fractured left arm, broken finger and a concussion.

Unification Church Vividly Anatomized

THE REAL FACTS AND GHOST IMAGES OF THE UNIFICATION CHURCH (統一教의 實相과 그 虛像) By Tahk Myeong-whan, Won Se-ho. International Religion Research Institute. 534 pages. 5,000 won.

Is the Unification Church a branch of Christianity?

The church said yes. But the two authors of this book try to testify to the heresy of the religion through various evidence. They also show why the Unification Church insists on its belonging to Christianity.

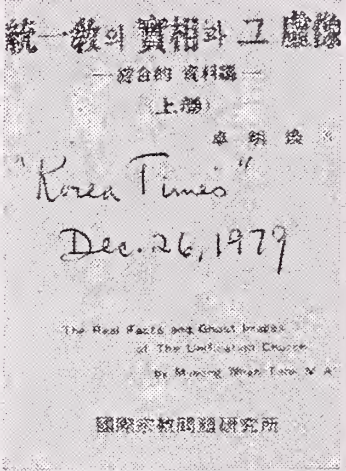
Tahk Myeong-whan, one of the strongest critics of the Unification Church, discloses the real facts of the church, introducing various evidence in the first volume. In the second volume, Won deals with criticism of it from the theological side.

The first volume comprises the history of the Unification Church, its main theories and religious life, and its present situation. In the appendix, he collects the declarations for or against the Unification Church and some documents of the church. The writer includes many photos in this book to back up his claims.

To trace the history of the religion, Tahk describes the background of its growth, the birth of the Unification Church and its development. He shows how the church connected the divine movements of the north Korean region before the national division.

In the second chapter, the important doctrines of the church are studied. He states that the joint wedding, one of the important doctrines, originates from the promiscuity of the pseudo religion.

Tahk explains the circumstances which led to the publishing of an apology to the Unification Church in the main Korean newspapers for his cri-



'The Real Facts ...'

tical writings on it last year. He claims that the advertisement of his apology had not been sponsored by him but by the Unification Church itself.

The second volume treats biblical analysis and criticism on the religious doctrines of the church. The writer criticizes the church's view of the existing Christian church.



MOON CHURCH USING TOP COLLEGES IN U.S.

38 Members, Under a New Policy
Attending Leading Divinity
and Graduate Schools

By **GEORGE VECSEY**

Special to The New York Times

CAMBRIDGE, Mass. — Thirty-eight members of the Rev. Sun Myung Moon's Unification Church are attending leading divinity and graduate schools in the United States as the church attempts to develop its own educators for the next generation.

The Unification Church members say they are intent on gaining degrees from prominent schools, securing jobs in other schools, mixing with people of other faiths, spreading their own beliefs, and gaining specific skills in language, Bible study and theology. Tuition for almost all of them is being paid directly by the church's own seminary in Barrytown, N.Y., which has been denied accreditation by the New York State Board of Regents.

The eight students at Harvard Divinity School here are the largest contingent at a single school. The eight are described by officials as academically qualified, hard-working people who contribute to the educational process here. In a recent interview, the students agreed that they would be broadened by class and informal contacts, and indicated that their own faith had not been shaken.

Andrew Wilson, a convert from Judaism, said: "When Reverend Moon passes away, there will have to be a new generation to continue to study and explain what he meant."

The placement of church members began three years ago when the two-year Unification Theological Seminary in Barrytown graduated its first class. Because the Board of Regents twice overruled the approval for accreditation, graduates had trouble getting teaching jobs.

The committee that inspected the seminary said it had a large, well-equipped campus, a sound financial base, a faculty with good credentials and an acceptable library.

But because of the church's reputation for separating families, engaging in dubious means of fund-raising and possibly involving itself in South Korean politics, the regents invoked a rarely used portion of the state education law and deemed the school not "worthy of recognition and encouragement by the university." The church has taken the matter to court.

In the meantime, the Unification Church has paid for students to attend Yale, Union, Fordham, Columbia, Graduate (Berkeley, Calif.), Claremont (Calif.), Chicago, Drew, Vanderbilt, Southern Methodist and Catholic Universities, as well as Toronto, Swansea (Wales) and Harvard.

Harvard School Position

"We only admit qualified people," Dr. George Rupp, the new president of Harvard Divinity School, said. "There is no faith test for admission here. They get no nurturing here in Unification Church Theology. We have no problems with any

faith test for admission here. They get no nurturing here in Unification Church Theology. We have no problems with any kind of cabal, any attempt to take over the school."

The presence of so-called Moonies in major divinity schools is an indication of the long-range goals of the Unification Church.

The church was founded in 1950 in South Korea by the self-ordained Mr. Moon, who had been a Presbyterian. The church has often been linked to political and military movements in his native South Korea. The Unification Church has been successful in recruiting thousands of young Americans. Some who have left the movement have charged that they were brought into the fold through tactics such as breaking down personality by incessant routine, lack of sleep, poor diet and peer pressure. However, the great majority of members describe themselves as converts to a true faith.

Many young people have broken family and community ties to join church settlements, working long hours, raising funds and studying "Divine Principle," the book that is a collection of Mr. Moon's works.

The major premise of "Divine Principle" is that Jesus was the first Messiah but that a second Messiah will be coming soon; that Messiah will have been born in Korea in 1920, the year and place of Mr. Moon's own birth.

Although Unification Church members describe themselves as Christians, they have been denied membership in the National Council of Churches of Christ because they do not accept Jesus as the only Messiah. The students here say they see no contradiction in a Christian awaiting another Messiah.

Although some Harvard students have characterized their Unification Church classmates as the stereotyped, "brain-washed" or "programmed" convert, the eight from the Unification Church say they have been accepted over the last two years.

Klaus Lindner, who once thought of becoming a Roman Catholic priest in his native West Germany, told of recently saying the prayers at the daily Christian worship at the seminary and "people were surprised how Christian I was."

Sitting around the apartment of Anthony Guerra, a former Catholic, in the Old Divinity Hall, the students showed flashes of disagreement with one another on the basics of their own theology. Mr. Lindner and Mr. Guerra disagreed, for example, on how literally each word in the Bible should be taken. Mr. Guerra said: "Klaus is very Catholic."

Like evangelizers of many faiths, they seemed intent on taking their faith to other people. They have frequent contact with the Unification Church enclave in the Back Bay area and frequently invite fellow students to functions there. But deans, proctors and students seem to agree that the "Moonies" are not a problem at Harvard.

"Some of them are very active in promoting discussions and outside lectures by people with no connection to their church," said Guy Martin, the dean of students.

"I've only had one complaint about them proselytizing and that was a few years ago and we straightened that right out," Mr. Martin added. "Once in a while they'll show a movie about their church, which is notable by its nonattendance. Really, if you didn't know who they were, you wouldn't know there are any Unification people at our school."

Seattle readied for evangelist's 'second coming'

By RAY RUPPERT
Religion Editor

As pervasive as a November rain, the posters and television spots and newspaper advertisement are pelting down on the city to announce the second coming of the Rev. Sun Myung Moon to Seattle.

The media messages give out the news that the Korean evangelist whom some consider a modern-day John the Baptist (if not the Messiah) will speak at the Opera House at 7 p. m. Thanksgiving Day.

An advance party of 400 of the evangelist's followers, who sometimes refer to themselves as "Moonies," have been deployed through the city in a fleet of vans to urge householders and people in the street to come to the Turkey Day event.

There will be entertainment by the New Hope Singers International and the Korean Folk Ballet. The price is attractive; free tickets can be obtained by calling 523-8400.

But the real reason for the gathering is to hear Mr. Moon. The Seattle



Rev. Sun Myung Moon

crusade is the sixth stop on an eight-city, nation-wide tour, reportedly the last such tour Mr. Moon will make in the United States. From Seattle he goes to Los Angeles and San Francisco.

WHO IS MR. MOON and what is his doctrine? What is the source of funds for his Unification Church? Who are the people who belong to and work so hard for the church?

The Rev. Reiner Vincenz, regional director of the Unification Church, is in charge of the advance prepara-



Rev. Reiner Vincenz

tions in all the cities, including Seattle.

He estimated the cost of the crusade as "between \$30,000 and \$40,000 in each city." He added, "That's the minimum."

Mr. Vincenz also explained that the estimate does not include the public-relations campaign which was organized in New York.

Exclusive of the media campaign, the Unification Church is spending well over \$300,000 on the eight-city swing, according to Mr. Vincenz' figures.



Regis Hanna

When Mr. Moon spoke in Seattle 10 months ago, the Seattle unit of the Unification Church was housed in a rented, frame residence at 4707 18th Ave. N. E.

This was home base for about 20 Moonies. The state director then, as now, was Regis Hanna, a well-groomed and well-educated young man who might be a junior executive in a large corporation.

He said "about 40 or so" church members now live in the Seattle house. The number fluctuates as members are sent off to join the

evangelism teams which travel constantly throughout the United States.

Hanna said the house is getting too small and his plan is to move soon, although a new site has not been found. "I think we will buy," he said.

THE CHURCH ALREADY has purchased a home at 6601 N. E. Windermere Road which serves as residence for Mr. Vincenz and also has been used as the return address for the engraved invitations sent to an extensive mailing list for a R. S. V. P. banquet at 7:30 p. m. Wednesday in the Olympic Hotel's Grand Ballroom.

"It's owned by the church but used as a minister's residence," Hanna said.

Records show the two-acre, 10-room residence was purchased by the Holy Spirit Association for the Unification of World Christianity (commonly abbreviated to Unification Church) for \$175,000.

This seems to be in keeping with a pattern of purchases.

Reform Judaism, publication of the Union of American Hebrew Congregations, reported that the church purchased a 22-acre estate in Tarrytown, N. Y., for \$860,000; an estate in Irvington, N. Y., for \$620,000 (plus \$50,000 in improvements); a seminary in Barrytown, N. Y., for \$1.5 million, and an additional 22 acres in Tarrytown for \$1.2 million.

"All this is in addition to the numerous campus houses throughout the land, headquarter houses in scores of cities, including such handsome town houses as one on East 71st Street in Manhattan," Reform Judaism said.

(Photo and more details, E 13.)

구국세계대회

60개국참가

주제강연 문선명선생



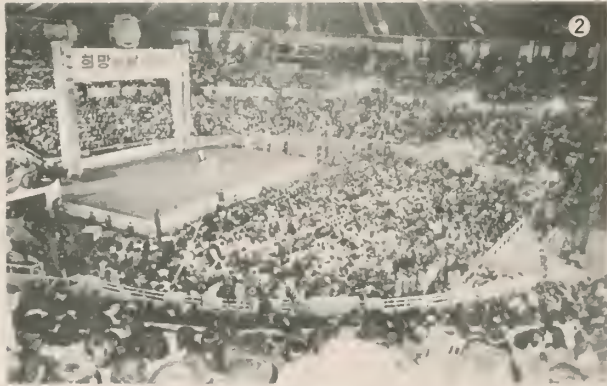
한선 무용단



새소망 합창단

6月7日[토] 낮3시 5.16광장

주최: 통일교회



- ① 뉴욕 「매디슨 스퀘어 가든」 대집회
- ② 서울 「희망의 날」 대항연 광경
- ③ 월남전의 비참상
- ④ 북괴남침계획의 현장 (평양)

희망의 날

구국세계대회로

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우리 통일교회는 하나님을 받드는 자유조국의 번영을 위하여 가능한 모든 힘을 기울이고 있으며 자유 민주세계의 승리를 위해 밤낮 싸우고 있습니다.

한국이 낳은 세계적인 종교 지도자 문선명 선생은 오늘날 갈길을 잃고 헤매는 전세계의 청년 남녀들을 인도하여 희망과 생명과 목적을 불어 넣어주신 세기말의 횃불입니다.

선생을 따르는 세계의 수많은 청년들은 한국을 신앙의 조국으로 믿고 있으며, 한국에 관한 일이면 무엇이든 적극 헌신 협력하는 한국민의 진정한 협조자들입니다.

세계 60개국대표 1,000여명 참가

오늘의 조국의 위기를 당하여, 문선명 선생께서는 세계 60개국으로부터 천여명의 대표들을 서울에 초대하여 구국을 위한 강력한 국제적 협력 체제를 만드시려 합니다.

문선명 선생은 이날 민족의 대광장에서 무엇을 말하고, 자유 대만을 수호할 어떠한 방안을 내놓을 것인가, 우리 모두 이것을 알아봅시다.

다 같이 현장에 나가 들어봅시다.

세계 60개국 대표와 더불어 구국의 걸음을 새로이 합시다.

구국승공 메시지와 결의

전세계로부터 모이는 통일교회 대표들은 이날 승공의 메시지와 더불어, 만일 북괴가 대한민국에 대하여 무력침략을 감행해오면 세계 통일신도들로서 십자의용군을 편성하여 신앙의 조국 대한민국을 수호하는 성전에 참가할 것을 결의할 것입니다.

한선무용단 특별출연

미국 20개 도시에서의 공연과 텔레비전 출연을 통하여 한국 고유예술의 신비를 보여줌으로써 전 미국을 감동시키고, 로스앤젤레스, 램 스타디움에서는 20만 군중을 황홀케 한 한선무용단이 특별 출연합니다.

뉴 호프 싱거스(새소망합창단) 특별출연

14개국에서 선발된 50명의 청년 남녀로 구성된 유일무이한 이 국제합창단은 이미 미국공연에서 민족, 언어, 풍습, 문화의 배경을 초월하여 단란한 가족으로 노래함으로 "미니 유엔"이라는 별명이 붙어 있습니다. 이 경이적인 합창단이 이번 세계대회에 특별출연합니다.

현명하신 동포들이여 귀를 기울이시라 !

통일교 문선명에게 미혹되거나 속지 마시기를 바랍니다.
우리는 왜 통일교를 반대하는가 ?

1. 통일교는 기독교가 아니다.

- 1) 통일교는 기독교와 사회를 혼란시키는 비 기독교이기 때문이다.
- 2) 통일교는 인간 문선명이 만든 개인숭배 집단이기 때문이다.
- 3) 통일교는 기독교의 구원의 진리를 자기 생각대로 왜곡하여 해석하고 있기 때문이다.

2. 통일교는 사회윤리와 도덕을 파괴하는 집단이다.

- 1) 통일교는 세계를 문선명의 피로 통일한다고 허무맹랑한 주장을 하기 때문이다.
- 2) 통일교는 자기네 교리에 의해 성립된 부부만을 인정하고 우리의 부부관계를 인정치 않으므로 신성한 가정을 파괴하고 있기 때문이다.
- 3) 통일교는 자녀들의 건전한 도덕교육에 막대한 피해를 주고있기 때문이다.

* 우리는 어떤 인간을 예배의 대상으로 믿지 말고 온 인류의 구주이신 예수 그리스도를 믿음시다.

1975. 6. 1

대한예수교장로회(통합)
구세군대한본영
기독교대한감리회
기독교대한복음교회
기독교대한성결교회
기독교대한하나님의성회
대한기독교나사렛교회
대한기독교하나님의교회
대한성공회

대한예수교장로회(고신)
대한예수교장로회(대신)
대한예수교장로회(합동)
예수교대한감리회
예수교대한성결교회
한국그리스도교회
한국루터교회
한국침례회연맹

25년전 6.25를 상기하여 6월 22일(주일) 오후 3시 여의도 5.16광장에서 모이는 나라를 위한 연합 기도회에 모두 참석합시다.

Quarter-Century History

Muslims in Korea Increasing Steadily

By Lee Kwang-tack

The history of the Islamic religion in Korea is known to have begun with the Turkish Army Brigade that came to Korea during the war.

Abdul Lahim, then military Imam (religious leader) of the Turkish Army Brigade, was actually the first missionary who introduced the religion to Koreans. And one of the first converts influenced by him was the present Imam who now leads the Korean Muslims.

From that time on, the commanders of the Turkish brigade serving in Korea continued to help Korean believers with transportation, tents and even barracks for prayer services to win over new followers.

The Korea Islamic Society was established in 1955 supported by the Turks and up to now it has grown to 3,750 registered believers, according to the Imam "Haji Mohamed" Yun Du-yong of the Korea Muslim Federation Central Mosque.

The Korean Muslims underwent a long dormant period of nearly five years until the Korea Muslim Federation was founded in 1965, the Imam said.

However, as trade between Korea and the Middle East has increased recently, the number of those who knock at the door of the Muslim mosque in Seoul has been growing among businessmen and intellectuals.

The Central Mosque which is going to be virtually the first prayer house for Korean Muslims, is now being built in Hannam-dong, southern

Seoul, brightening the prospects for the expansion of the religion in Korea.

About two or three hundred members regularly attend the services, which are held every Friday, the Islamic Lord's Day.

Imam Yun said nearly 50 nationals from Saudi Arabia, Egypt, Jordan, Indonesia, Pakistan and Malaysia also attend the weekly meeting.

The believers are mostly composed of university students and businessmen, and the number of women is very small.

The Imam stressed that it is a severe handicap for the propagation and service of Islam that their Lord's Day falls on Friday, not on Sunday.

Construction of the Central Mosque was launched last year on \$250,000 in donations from Saudi Arabia, Kuwait, Abu Dhabi, Libya and Morocco and the completion of the building will be celebrated in mid-October, according to the mosque.

For further propagation, they plan home-visits, on-the-road propagation including pamphlet distribution and ra-

dio broadcasting with the help of ardent believers in the religion, the Imam said.

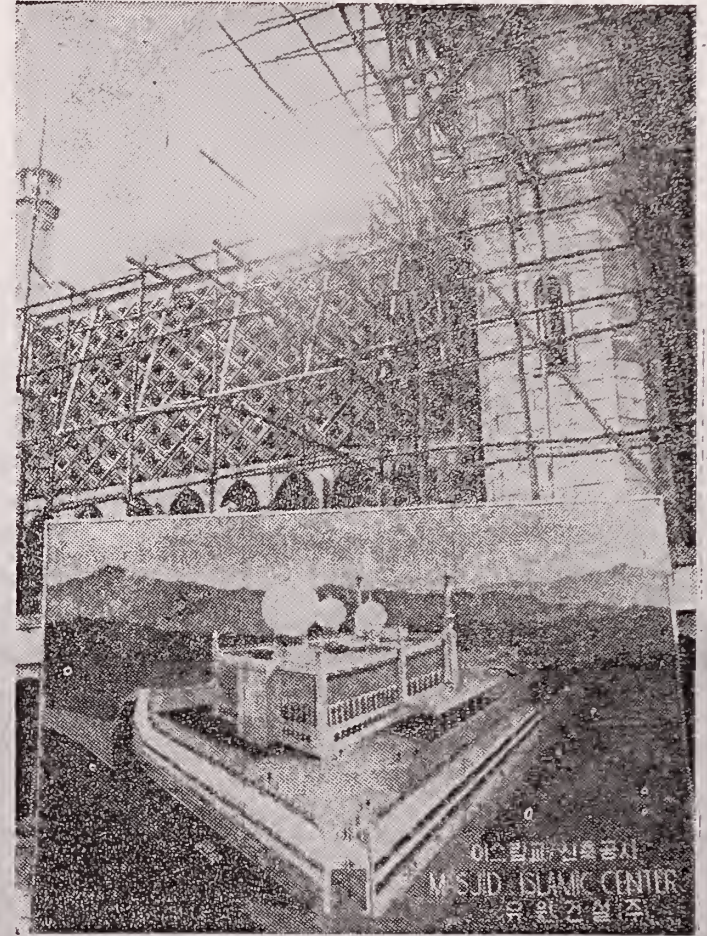
They also plan to establish a college-level technical school to contribute to the trade between Korea and the Middle East.

Of interest was that they wished for a long-time a Muslim butcher's shop which is to open in December.

The Muslims in Korea actually could not have eaten any meat from ordinary butchers'. According to Islamic doctrine, the believers should, unavoidably, eat beasts slaughtered by their own butchers. They are, of course, obliged to pray before the slaughter in a prescribed procedure.

The Imam said, "The allegation that Muhammad propagated Islam with a sword in his right hand and the Holy Koran in left hand is completely an invention of defamation."

He reasoned that the Holy Koran was not written yet in the time of the Prophet Muhammad because there was not a sheet of paper at that time.



Korea Times Photo
The Masjid and Islamic Center of the Korea Muslim Federation is now under construction at Hannam - dong, southern Seoul. The building is to be completed in mid-October.

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"Sex-Church" Doctrine: Korea Times
Sept. 17, 1975

'Deny Thy Parents, Give Up Studies'

What are the Children of God supposed to do? Hate their parents. Because in the Gospels, Evangelist Luke quotes Jesus Christ: "If any man come to me, and hate not his father and mother, he cannot be my disciple.") Besides hating and abandoning their parents, the followers are supposed to give up all their personal belongings to the Children of God church. They also have to give up their studies, social life and virtually everything they have.

That is the mainstream of the teachings of Children of God, which is said to have been introduced into the Korean youth culture since last summer by an American couple Jeffery and Donna Tinker. Originally established by David Berg (allias Moses Berg or Moses David) of America in the late 1960s, the church is known to most Koreans as the "Sex Church," "Hole Church," "Casual Sex Church" or "Satan Church," as was revealed by Tak Myong-hwan, director of the Research Institute of New Religions of Korea.

According to Tak's reports, the Korean COG version worships a Sexual God, advocating liberation of sex so that the human flesh can be enjoyed. Operating from its headquarters located at a Yoido apartment, COG Korea corresponds with followers through two P.O. Box numbers and claims 5,000 memberships, Tak said.

Propagation is conducted through the youths who work by two's, one American man and one Korean woman, at the bustling city spots like the underpaths of Myong-dong, Kwanghwamun and Yongdungpo market, where they distribute some 20 kinds of printed matters which usually create curiosity among the youth, Tak said.

Prayer services begin at 7:00 p.m. for two hours on Wednesdays and Sundays. Two witnesses who had been dispatched by the institute to observe the service gave the following description.

Jeffrey Tinker, 23, the lead missionary plays a guitar with a quick beat and the believers, holding one another's hand, dance go-go or twist, screaming. When the dancing reaches the climax, Tinker calls names and the summoned believers share passionate kisses with him. Then after the hour-long service, suggestive publications are distributed while obscene passages are recited. Then, after the new members are sent home, the regular members remain to begin the second part of the service,

which is said to be composed of casual sex activities.

The Korean headquarters is said to be operated by Tinker and his wife, Kevin B. Dempser, 24, and Ashitnando Jerico, 24, Timothy A. Peters, 25, Frank Kiefer, 23, Roger M. Stover, 27, Denice Melancon, 19, and three Korean women known only as Ok-hi, 21, Ungyong, 21, and Son-min, 21.

There are also 15 semi-regular members, most of them high-school or college students in their teens and twenties, Tak revealed. Mainly operating in Seoul, Taegu and Pusan, only unmarried youths are permitted to join the church.

They distribute various pamphlets, often carrying illustration of nudists and sensuous passages. A part of "Holy Holes" by Moses David reads: "You know what scientists say? Nature abhors vacuums! But you know what I say? God loves holes, and He made lots of holes so He could fill 'em up!"

"And if you didn't have two holes in your bottom, you couldn't go to the toilet, and you couldn't make love! And if it wasn't for the hole in the boy's penis, the semen could never get through into a girl or through her hole to make babies."

"Are you a Holy Hole full of Jesus? Holelujah!"

Other pamphlets quote passages from the Bible, distorting them to illustrate their ideas of holes and sexuality of men, at one place praising Cain's justice.

Floating Dead Fish Found In Samchonpo

CHINJU, Kyongsang-namdo — The Samchonpo City government began an investigation of the sea water in Samchonpo Bay near here yesterday after reports that fish were found floating dead in the water since Sunday.

According to the reports of local residents, the sea water near Shinsu-do island in the bay off Hail-myon, Kosong-gun, began to show detergent-like white bubbles on the surface Sunday.

Fishermen in the area reported two or three bucketfuls of dead fish such as eels, flatfish and sea mussels were being caught daily in the area.

Hwang Mu-in, 38, owner of a 5,000-ha sea mussel cultivation field here, said he found more than 20 percent of the mussels were dead as of yesterday since the water became contaminated by the opaque substance.

In Chinhae and Masan ports, massive deaths of sea fish were reported earlier this month after the waters nearby became polluted by an unknown material.

U.K. Traders Due Here

An eight-member British trade mission is to fly into Seoul Saturday to survey the economic and business situations in Korea as a step to promote trade exchanges between the two countries.



Korea Times Photo

Pamphlets and taped interviews, as well as a report of Newsweek magazine, explain about the activities and teachings of the religious sect Children of God. The sect, also known as "the Hole Church," "the Sex Church" and half dozen other names is known to have been active in Korea since the summer of 1974.

한 신자들은 막연히 자부수리다 또는 신이 앞지 못하. 난관에 직면하고 있다. 또 신자로써 그들은 한 신자를 가... (text continues)

예로, 유호연의 계몽적인 내용... (text continues)

이러한 혼용사교인 통일교와 관련된 혼용주의 개념을 살펴보면, 원래 그 모태는 이복 평양에 있던 李麗道, 黃國任과... (text continues)

이와 같은 혼용사교 집단의 특징은 다음과 같이 정리할 수 있다. 첫째, 교주와 간부들... (text continues)

그러나 이들을 기독교의 복음의 비유... (text continues)

세히 보면 한동에서도 「문」은 "살아 있는 주님"(Living Lord)으로 신화되고 있다... (text continues)

민족의 지도자들의 이 집단에 대한... (text continues)

을 강제하여 독재정치와 병행하여 국제... (text continues)

그러나 이러한 통일교의 반종교개혁... (text continues)

지방을 통해 申四勳박사와 韓哲河박사... (text continues)



◇ 문선명과 그의 세째 처 '우주의 어머니' - 1960년 결혼식이 끝난후 춤을 추고 있다.

는 혼용으로 통일된 지정민족을 만드는... (text continues)

가고 있는 것이다. 더욱이 각년에 유목... (text continues)

(값이 만 회의를 당비에 가면서) 재... (text continues)

『선생님은 비록 아무런 악한 일을 하더라도... (text continues)

이상에서 우리는 해피명칭 혼용 邪... (text continues)

사교 동일교집단은 비 「교리」라는 이... (text continues)

III. 결론

전문적으로 통일교 교수 문선명은 2... (text continues)

인류역사를 살펴볼 때, 한 국가가 인... (text continues)

이와 같은 가증된 무리와 집단이 난... (text continues)



세계인의 1천8백상 五色人種이 한자리에 모인 史上 최대의 集會인간사. 이날 1천8백상의 성 典을 축하 하기 위해 1인이 1인이 모여 全세계의 人種이 이곳에 集會되었다.

세계 20 個 國 參 加 盛 大 壯 麗 大 規 模 的 集 會

統一敎會 1천8백상 國際 集會 開幕式



兒童들의 集會 兒童들이 集會하는 光景. 兒童들이 集會하는 光景. 兒童들이 集會하는 光景.



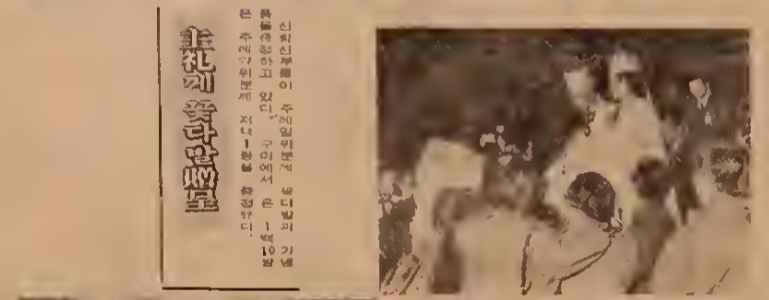
集會의 光景 集會의 光景. 集會의 光景. 集會의 光景.



禮物 呈 上 禮物 呈 上. 禮物 呈 上. 禮物 呈 上.



集會 開幕 集會 開幕. 集會 開幕. 集會 開幕.



非 禮 的 集會 光景 非 禮 的 集會 光景. 非 禮 的 集會 光景. 非 禮 的 集會 光景.



祝 詞 祝 詞. 祝 詞. 祝 詞.



이날의 輝 煌 景 이날의 輝 煌 景. 이날의 輝 煌 景. 이날의 輝 煌 景.

카·퍼레이드 카·퍼레이드. 카·퍼레이드. 카·퍼레이드.



莊嚴의 극치, 史上最大의 잔치

總경비 2억, 外國人旅費만도 3억원

891쌍	韓國
797쌍	日本
2쌍	美國
111쌍	歐州
24쌍	國際結婚

동일교회의 合同結婚式은 규모나 內容면에서 새삼 세상을 깜짝 놀라게 했다. 20개국 의 신랑신부가 한자리에서 같이 결혼을 한다는 것도 놀라운 일이라니와 1천8백쌍이라는 규모가 또한 놀라지 않을 수 없다. 특히 歐美지역에서 결혼을 위해 한국까지 찾아왔다는 것도 세인의 화제거리가 아닐 수 없으며 이들의 항공비만도 무려 3억원에 달한다.

동일교회는 1975년 2월 12일(수요일) 오후 2시에 서울 동대문구 동대문교회에서 20개국 신랑신부 1,891쌍이 참여한 合同結婚式을 거행했다. 이 결혼식은 1950년대부터 시작되어 1970년대에는 1,000쌍에 이르렀던 것을 이번에는 1,891쌍으로 크게 늘었다. 특히 歐美지역에서 결혼을 위해 한국까지 찾아왔다는 것도 세인의 화제거리가 아닐 수 없으며 이들의 항공비만도 무려 3억원에 달한다.



어린양들을 맞이한 오색관현악 예식장과 꽃을 새겨대가며 주의를 표방하고 피리와 언어의 국경을 초월한 이 자리에서 역사와 신기령이 이루어 졌다.



18년간의 전통을 이어온 동일교회에서 20개국 신랑신부 1,891쌍이 참여한 合同結婚式이 거행되었다.

家庭은 사랑實現의 土台 같은 理念人끼리 親密感 도모케

合同結婚式 취지

동일교회는 1975년 2월 12일(수요일) 오후 2시에 서울 동대문구 동대문교회에서 20개국 신랑신부 1,891쌍이 참여한 合同結婚式을 거행했다. 이 결혼식은 1950년대부터 시작되어 1970년대에는 1,000쌍에 이르렀던 것을 이번에는 1,891쌍으로 크게 늘었다. 특히 歐美지역에서 결혼을 위해 한국까지 찾아왔다는 것도 세인의 화제거리가 아닐 수 없으며 이들의 항공비만도 무려 3억원에 달한다.

敎理的 해석

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Patty.
7450 N. Sheridan Rd
Chicago IL 60626



...TILL
ALL MY PEOPLE
ARE ONE

NEW HOPE FOR AMERICA REV. SUN MYUNG MOON



The most dangerous time for any civilization comes when its moral and ethical foundation is in crisis. History has shown us that if a society loses this, it cannot survive.

America has grown and prospered so greatly because those who settled it came seeking God. The only way it will fall is if those who live here stop seeking Him.

This foundation of our country is in a period of obvious crisis. Is it still true that, "In God We Trust?" Are our churches filled? Do our churches really address themselves to the questions people are desperately asking?

If Christianity is in crisis it can only be because we have abandoned God. In this dangerous situation, new hope comes only from seeking to know God's will as it is, and not as we wish it to be.

Reverend Sun Myung Moon from Korea has tirelessly sought to know God on God's terms. What he says about God, Jesus Christ, man and the time we live in will revitalize and warmly personalize your relationship with God and help you to understand what God is doing in the world today.

Speaking on:

God's Hope for Man • God's Hope for America • The Future of Christianity

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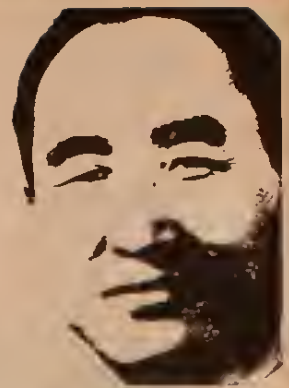
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New Hope for America

Rev. Sun Myung Moon
of Seoul, Korea



SPEAKING ON

Christianity in Crisis

Spread The Word, My Brother...

Rev. Sun Myung Moon of Seoul, Korea, has inspired thousands of young Americans to work with him in Christian leadership development sessions and then go out to share the vital understanding that he brings.

He teaches about the patterns and symbols in the Bible and how they show God's great need for America to wake up to the true spirit of Christianity.

Rev. Sun Myung Moon founded The Unification Church, also known as The Holy Spirit Association for the Unification of World Christianity, in 1954 in Seoul, Korea. It has spread throughout the world since that time and is now established and thriving in over forty countries, with 3/4 of a million members in Korea, 2 million worldwide, and 10 thousand supporters in the United States. In August 1970 William Willoughby of "The Washington Star-News" called The Unification Church "probably the fastest growing one in the world."

Many young professionals, college graduates and others who feel the responsibility for the future of this country and the world have found through the ministry of Rev. Moon a deep conversion experience and the power and love of God and Christ in their lives manifest to a degree previously thought impossible. Also the intense study of the Bible and spiritual battle for truth that Rev. Moon has waged throughout his life in Korea as the son of Presbyterian parents, first under Japanese persecution of Christians and then Communist persecution of all religious leaders, has refined his will to fight for God at all costs to an awesome degree.

In early 1972 Rev. Moon toured seven cities in America and spoke publicly for the first time in the States. It was only one leg of his third world tour. At that time 85 pioneers were accepted to help with the tour and at the end of the lectures in March, they were sent out to 48 states and Northern and Southern Mobile Units. On that foundation churches and teaching centers have been established in 50 states with several centers in each state, one bus team per state, and an international training center established in Tarrytown, New York, on the Hudson River.

The Unification Church under Rev. Moon's direction has sponsored the One World Crusade and now this second American tour. Twenty-one revivals are scheduled for this fall beginning October 1, 1973 and running through January 1974. The theme is Christianity in Crisis and New Hope. Message titles for the 3-night series are (1) God's Hope for Man, (2) God's Hope for America, and (3) The Future of Christianity.

His teaching has the power and understanding to draw together Christians from all denominations and walks of life, as God works through him in a powerful way to move the hearts of Americans closer to Christ. Even people with little or no faith in God find that they can understand what he is saying and see how in terms of history and in terms of basic laws, God is a personal, objective reality.

We are beginning to understand the fundamental patterns that make it possible for a Christian movement to arise containing Mormons, Baptists, Nazarenes, Methodists, Catholics, and former atheists because the basic understandings are not contradictory when viewed closely.

We are hard-working, self-sacrificing young men and women who believe we have a vehicle for making the dream work—the Christian ideal and the American dream. Everyone is strongly urged to hear this message.

These are very valuable messages about American Christian problems and they bring hope to millions for the future of Christianity.

God's True Nation

Excerpted from "New Hope: Twelve Talks by Sun Myung Moon," 1973

In the history of every nation there is rise and fall. Sometimes a nation reaches a peak of its culture, and sometimes it declines. Everyone wants to be proud of his own nation, his own culture or tradition. But are even those high points of culture up to the standard that we can be proud of throughout all eternity and before all humanity?

The world as a whole is not the ideal place to live in or to want to be proud of. If God exists, we can certainly say that this world is not the ideal world in which God intended us to live. We know that God is the ultimate, absolute Being, and His standard must be the same. Then, are we pleasing God by our thoughts and actions? There are smiles and laughter in the world, but since the fall of man these smiles and laughter have not really pleased God. Whether you are happy or sad, experiencing success or failure in life—does what you are doing have anything to do with God's providence? To reach the ultimate standard, all things should be connected to God.

We did not realize that if we really struggled to win our nation under God's will, our families and ourselves would be included in the scope of that salvation.

We should think and act in connection with God's will, but the opposite is true. We are living in this way as individuals and as families. And those individuals and families form the world.

This kind of world is not pleasing to God. If God exists, He is sad about this situation and would want us to live in an ideal world. In fact, we can be sure He will make one for us. But the whole population of the world is separated from Him, so in restoring the world into an ideal one, He cannot do it all at once.

He works gradually, restoring people one by one and family by family. When He restores one person, it may appear that He's working with that man alone. Or we may think that God is interested in just one particular family or nation.

Sincere Christians today pray earnestly and strive to lead a life of faith in order to insure their own salvation. That has required the full effort of Christians. Once their own salvation is secure, then Christians try to save their families. We are accustomed to doing that much, but not far beyond that. We did not realize that if we really struggled to win our nation under God's will, our families and ourselves would be included in the scope of that salvation. By setting our goal at a higher standard and pursuing a broader scope, lesser levels would be already included as saved. Today Christianity is declining in the world, and this is the cause. Christians have not restored nations as the solid foundation on which God can work.

If you were in God's position, would you prefer to save one nation or just one individual—or the whole world? The answer is clear. God wants to save the whole world. Now, are Christians thinking that way today? If not, is there any other religion which is seeking to save

the whole world? There may be religions whose goal is to win the world, but in that case they want to subjugate other religions and have all other people come under that religion. But there is no existing religion which intends to save the world at the cost of itself or at the sacrifice of the people of that religion.

As you know, even in the Communist world, the ideal is to unite the whole world into one, which is to be the happiest world for people to live in. But we have seen the fact that in the Communist world itself there is a rupture between Soviet Russia and Red China. If it is impossible for them to be united into one within their bloc, it will also be impossible for them to form one world under that ideology. Even though Communism as an ideology advocates the unity of all people and making the whole world into one, Communist nations cannot put the ideology into practice. To really bring about world unity, it is necessary to respect the value of the view of other people, but in this case each country wants to dominate the other. That is how the conflict came about. Russia dreams of the sovereignty of her people over others, for example; but in order for them to make Communism a worldwide ideology, the Soviets must be ready to sacrifice their own people for the sake of the whole world. That is why it will be impossible for them to bring the whole world under their ideology. If the Communist people had been ready to sacrifice themselves in order to make their ideology a worldwide one, transcending the tribal and then the national levels, they would not have failed.

*With all nations put together,
they will be one people in God.
With all these people in
cooperation with each other,
we are going to build God's
kingdom on earth.*

In the process of creation, God poured out all His being into the universe He made. That is to say, He sacrificed Himself in creating. In the course of the restoration providence, also, those in the position of the subject must be ready to pour out all their being to those in the object position. So to save our families, nations, and the world, we must be willing to sacrifice ourselves, our families, and anything we have. We may reach the conclusion that the Kingdom of God on earth can only be brought about by that kind of attitude, not by the desire to bring all other people under our own sovereignty.

You must be ready to love your family more than yourself, love your relatives more than your own family, love your nation more than your relatives, and love the world more than your own nation. It may be easy for individuals to sacrifice themselves for their families. Each family member may be ready to sacrifice for other members of the family. Among families it may

(Continued on page 3)

"I only told Him I'd never be defeated."

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On Easter morning in 1936, Sun Myung Moon was deep in prayer on a Korean mountainside when Jesus Christ appeared to him and told him that he had an important mission to accomplish in the fulfillment of God's providence. He was then sixteen years old. For the next nine years, Sun Myung Moon studied intensely and struggled to

We know very little of his life at Hung-nam from his own words, but Rev. Moon's early followers tell us that the other prisoners seldom saw him sleep. When everyone went to sleep at night, he was already in prayer, and when they awakened the next morning, they saw him praying again.

"I Never Prayed from Weakness"

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gun bombardment by the UN forces began at Hung-nam. Under such fire, the Communist authorities fled the area, and he along with the other prisoners was freed by the United Nations forces on October 14, 1950.

The stream of refugees had begun their flight to South Korea, but the roads were impassable because of military operations. Therefore, the thousands of people struggled their way south walking over the mountain trails

meaning in the daily leading of their lives.

Transcending Barriers

Visitors to the Unification Church's residential communities often remark on the wide variety of background, personality, and even age of the members who are nevertheless so obviously united in heart. Around the world, people of all ages can be found working together as one family of Christians—transcendent of barriers of culture and even longstanding national enmities—living with the purpose of bringing the reality of God and His love to the people of the world.

Crisis in Christianity

We live today in a time of fundamental confusion. It is not, however, an outward confusion alone, but also a crisis in our faith. Christianity is in crisis. But this can also become a time of new hope, because we are being called to come to terms with the most fundamental questions of all.

We have lost control of our food production, of the ethics of our government, and even of our earth's oxygen supply. We expect that science will in due course solve these problems of our physical environment, however uncomfortable we may be in the meantime. But where can we turn to



Rev. Moon and Rev. Kim, Director of One World Crusade, speaking to international trainees.

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After the end of World War II Korea was liberated from Japanese occupation, and forty years of religious persecution ended. Rev. Moon then began his public ministry, making known to Christians the deep truths which had been revealed to him. Only a few precious months later, however, Korea was partitioned into north and south, and Communist forces swept into the north, while Rev. Moon was at that time teaching. Suppression of religion, especially Christianity, by the Korean Communists far surpassed even what had been experienced under the Japanese. Christians were expected to conform to the new atheistic society in word and action.

Sun Myung Moon had already gained quite a large following as a Christian leader in Pyongyang, and he soon came to the attention of the Communist authorities. One night without warning, he was taken to Dae Dong Police Department and was tortured and brutally beaten until he was left for dead in the prison yard. There he was found by his congregation. He soon revived and began to preach again.

Communist Labor Camp

Accordingly, Rev. Moon was soon after rearrested and sent to a labor camp further north, at Hung-nam. When he entered the camp, he immediately knew he had been sent there to die. The prisoners were deliberately overworked and underfed, and they were forced to work long hours mining lime, sometimes with their bare hands, and loading heavy bags for shipment. Usually men did not survive life in that camp for more than six months, but Sun Myung Moon realized the importance of the message he had to give the world, and he was determined that he would endure all difficulties until the day when he was free again to continue his work. Although the prisoners' work quotas were purposely set higher than it was possible for them to attain, Rev. Moon made up his mind to surpass them. He lived in the labor camp for two years and ten months, and he was even given an award for his outstanding work record.

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Although in prison Rev. Moon could never speak about the Divine Principle, other prisoners were attracted to him by his life as a man of God. Many men had dreams or visions which led them to seek him out. Even in that prison situation Sun Myung Moon found those who had been prepared by God for His time in history. It is from those men that we have learned the story of his life in the labor camp.

Refugee's Long Miles to the South

In June 1950 when the Korean war broke out, American B-29's bombed the industrial area around Hung-nam prison. As the United Nations landing party advanced from the sea, the prison authorities began to execute all prisoners. The day before it was Sun Myung Moon's turn to be shot, a naval

Rev. Moon's former followers in Pyongyang had been scattered. He walked the hundred miles back to the city and tried to locate each one. One of his fellow prisoners had followed him from Hung-nam, but this man's leg was broken, and he could not walk the long miles to the south. Rev. Moon carried this man on his back on a bicycle the six hundred miles to Pusan. There again they began to give the message of new hope.

In 1954 Rev. Moon formally began the Unification Church (The Holy Spirit Association for the Unification of World Christianity) in Korea. There are now headquarters in more than forty countries and centers in more than 120 cities in the United States.

Patterns in the Bible

The Unification Church is formed around the Divine Principle, a set of principles based on the patterns which Rev. Moon found in the Bible during his years of search. He discovered that God has been using a consistent strategy to save man—through the Old Testament and the New—that provides the foundation for Jesus' life and teachings. In the light of the principles of creation and restoration which God is still using in the world today, Christians can find new insight into the puzzling problems of faith and Bible interpretation—but even more, they will find deeper



Olivia Kerns speaking for the Day of Hope in Miami 1973.

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Day of Hope '73 21-City Itinerary

NEW YORK	October 1-3, 8 p.m. Carnegie Hall 57th Street & Seventh Ave. 212 249-1500	CINCINNATI	December 4-6, 8 p.m. Convention Center Fifth & Elm Streets 513 861-2282
BALTIMORE	October 7-9, 8 p.m. Lyric Theatre 128 West Mount Royal Ave. 301 624-1548	DETROIT	December 9, 2:30 & 8 p.m. December 10, 8 p.m. Masonic Auditorium Temple Ave. & 2nd Ave. 313 868-5064
PHILADELPHIA	October 11-13, 8 pm. Scottish Rite Cathedral Broad & Race Streets 215 735-6226	CHICAGO	December 12-14, 8 p.m. McCormick Place McMahon Room 23rd Street & Lake Shore Drive 312 274-7441
BOSTON	October 16-18, 8 p.m. John Hancock Hall 180 Berkeley Street 617 783-0603	KANSAS CITY	December 16-18, 8 p.m. Capri Theatre 222 West Eleventh Street 816 753-3171
WASHINGTON	October 20, 21, 23, 8 p.m. Lisner Auditorium George Washington University 202 296-7141	TULSA	December 20-22, 8 p.m. Tulsa Civic Center Assembly Hall 918 932-3049
NEW ORLEANS	October 26-28, 8 p.m. Theatre of the Performing Arts 333 St. Charles Avenue 504 486-5804	DENVER	January 8-10, 8 p.m. Phipps Auditorium City Park 303 893-0696
DALLAS	October 30-31, November 1 Convention Center Theatre 717 South Akard 214 341-5137	SEATTLE	January 13-15, 8 p.m. Seattle Center San Juan Room 206 LA 4-9431
TAMPA	November 3-5, 8 p.m. Sheraton-Tampa Hotel Suncourt Ballroom Cass & Morgan Streets 214 341-5127	SAN FRANCISCO	January 18-20, 8 p.m. Scottish Rite Auditorium Sloat Boulevard & 19th 415 567-7488
ATLANTA	November 6-8, 8 p.m. Regency Hyatt House 265 Peachtree Street 404 387-7749	BERKELEY	January 22-24, 8 p.m. Zellerbach Auditorium University of California 415 841-3445
OMAHA	November 26- 28, 8 p.m. Burke High School 12200 Burke Boulevard 402 553-2628	LOS ANGELES	January 27-29, 8 p.m. Hilton Hotel Pacific Ballroom 930 Wilshire Boulevard 213 785-2362
MINNEAPOLIS	Nov. 30, Dec. 1-2, 8 p.m. West Bank Auditorium University of Minnesota 612 729-1124		

US Warships Show NATO Solidarity

By Phil Davison

WILHELMSHAVEN, West Germany (Reuter) — That United States nuclear-powered warships, including the world's biggest aircraft carrier the USS Nimitz, have sailed into West German North Sea ports to demonstrate "NATO solidarity as a positive force for peace and security in Europe."

The Nimitz, the guided-missile cruiser South Carolina and the attack submarine Seahorse, arrived in West German waters after a 10-day cat-and-mouse strategic game in the Atlantic with Soviet warships and aircraft.

The "show-the-flag" American mission was marred by the loss of two warplanes — a Phantom F4 and an A6 Intruder — and two pilots over the Atlantic last Saturday, according to U.S. naval sources here.

The planes touched as the Intruder refueled the fighter about 600 miles (1,000 km) west of Scotland, the sources said.

Soviet warships, including a Kresta 2 guided-missile cruiser, a Krivak cruiser and a Riga destroyer began shadowing the three U.S. vessels in mid-Atlantic in late August, officers aboard the Nimitz said Monday.

Russian Bear Tu 59 four-engine bombers and Hormone Tandemrotor helicopters overflew the American ships every day, apparently taking photographs, the officers said.

The same pilot said he had been "shocked" by the weaponry aboard the Soviet warships. "There were missiles everywhere," he added.

The South Carolina's commanding officer, Captain William C. Neel, was asked at a news conference aboard the Nimitz whether his cruiser could match the Soviet firepower.

"We have capabilities probably equal to the Russian ships," the captain said. "But which are not evident from the exterior."

New Weapons

"The U.S. Navy has plans to modernize vessels and the South Carolina expects to get new weapons which are currently under development," he said.

The South Carolina carries advanced sonar and anti-submarine weapons, Tartar surface-to-air missiles, two conventional gun mounts and

Korea Times
Sept. 6, 1975

Thoughts The Times

Olive Tree Church

The Wonderful Grace I Experienced

By Chang Yoon-hee

Early every morning whenever I used to be awakened by the bell from the church high up on the mountain in a Christian town, I didn't forget to climb up, the lofty mountain in order to attend the service and keep myself pure, holy and fair.

Whenever the sound of the bell used to be heard, it seemed to me as if it would warn me so as to wake up from the sleep of sin.

Every morning after the prayer meeting was over, I had to run home as fast as I could, and hurried up, preparing myself for school and having breakfast.

Whenever I had breakfast at home, I used to be late for school, as was often the case with me. So it occurred to me that I would rather have no breakfast than disgrace myself by being late for school.

At last I made up my mind to have no breakfast in order to save time lest I should be late for school. Although I had no breakfast every morning, I didn't feel hungry at all.

Strange to say, since I attended the Evangelists' church, realizing the wonderful grace of the Holy Spirit and trying to love my dear Lord Christ with all my true mind and heart, some mysterious and delicious juice kept on flowing in my own mouth secretly day by day.

Finally I learned to realize that the very delicious, sweet manna, the precious gift of the Holy Spirit flowing into my own mouth enabled me to do without breakfast every morning.

I must confess the most wonderful fact that the very holy precious blood shed by our Lord Christ has turned out to be the most precious gift of the Holy Spirit, which is the very cleaning and healing power to purify our shameful, filthy and lustful blood of sin, keeping us from every kind of evil disease or sin.

And what is the most thankful, the holy precious blood

you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."

The more seriously I learned to take the above verses in the Bible, the more thankfully I came to realize the fact that the Bible comes true just as it says.

I would like to compare the delight of such a wonderful experience to that of a fisherman who, having groped for pearls deep into the sea, succeeded in discovering them all at once. Receiving the dear gift of the Holy Spirit, I was only too happy as if I were a little girl who could help herself to anything she would like to eat.

How could I forget my greatest happiness and inspiration of the most delightful moment filled with the abundant precious grace of the Holy Spirit and tears of gratitude of my dear Lord Christ! Such precious and dear experience I owe to my Lord Christ, the comforter the Holy Spirit and the most gracious heavenly Father God.

If our dear Lord Christ had not suffered and endured the most painful and bitter pain crucified on the cross, spilling all His precious blood for us, and if He had not been sown as the only holy precious and righteous seed of true life, love and truth for the sake of producing the Holy Spirit, how could such a precious heavenly gift have been granted to me, such a foolish, ugly and shameful woman as I?

Bearing the holy pain and agony of the very glorious crucifixion of my dear Lord Christ in my mind and heart, I would be filled with tears of gratitude for my dear Lord Christ who sacrificed Himself in order to render us eternal life and the very precious gift of the Holy Spirit. With all my true heart and mind, I should like to love my dear Lord and Saviour Christ who suffered the most painful pain and anguish, spilling all his precious blood



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South Carolina expects to get new weapons which are currently under development," he said.

The South Carolina carries advanced sonar and anti-submarine weapons, Tartar surface-to-air missiles, two conventional five-inch guns and four torpedo tubes.

The three-vessel American task group carried out anti-submarine exercises in the Atlantic with other NATO naval units, according to U.S. naval officers.

The navy normally avoids flying planes from carriers when they are out of reach of an alternative landing place. But because the Nimitz has a formidable airstrip of its own, it was decided to take the risk, naval sources said.

The Nimitz's flight deck is 1,092 feet long, 252 feet broad and covers an area of four and a half acres. She is powered by two nuclear reactors which could enable her to sail for 13 years without refuelling.

The vessel has a crew of more than 5,000 and carries a special air wing of more than 70 warplanes and helicopters.

The planes include 14 Phantoms, 20 Corsairs, 13 Intruders, two high-flying Vigilante reconnaissance planes, four Hawkeye early warning aircraft and 10 Sea King SH 3 anti-submarine helicopters.

The giant aircraft carrier is named after late fleet admiral Chester W. Nimitz, commander in chief of the U.S. Pacific fleet during World War II.

The Nimitz can launch four planes within 10 seconds from its four parallel catapults.

Its main strike aircraft are the Phantoms, which have computerized weapons and navigations systems as well as laser-guided "Smart" bombs.

The Intruder planes are electronic counter measures (ECM) aircraft, used for radio jamming and radar detection.

The two Vigilante planes carry out high-level reconnaissance photography at heights of up to 50,000 feet, using flash bulbs at night of two million candle power.

The Sea King helicopters use sound waves and metal detectors to trace submarines up to 1,000 feet underwater and carry homing torpedoes.

Although the Nimitz has only two main decks, its 5,000 men live and work on 15 storeys — eight of them above the flight deck in the above superstructure.

To feed the 5,000, the galley men need a weekly 30,000 eggs, 1,000 pounds of chicken, 2,600 gallons of milk and 1,200 pounds of coffee as well as numerous other foods.

is the very cleaning and healing power to purify our shameful, filthy and lustful blood of sin, keeping us from every kind of evil disease or sin.

And what is the most thankful, the holy precious blood which our Lord Christ shed for us proves to be really true food, the sweet nourishing manna of the poor and the hungry for the kingdom of God and His righteousness.

Someone might laugh at me, saying to me, "You tell a lie, I can't believe what you say. You may be mistaken. You had better go to a lunatic asylum."

No matter what others may say, I wish that such mysterious, sweet and dear experience as I felt and experienced through myself could be shared and enjoyed by everybody in the world.

What I have confessed is so true and real a fact that I would like to have such wonderful and precious experience realized, shared and enjoyed by all my Christian brothers and sisters, who feel hungry for the true everlasting food, the very sweet hidden manna, and who long for the realization of truth, righteousness, and world peace, working hard and waiting for the kingdom of God to come.

As I read through the Bible, I came to be full of joy and delight, for I met with some meaningful verses in St. John 6 which reminded me of what I had experienced within myself through the Holy Spirit. The verses run as follows: "Verily, verily, I say unto

in order to render us eternal life and the very precious gift of the Holy Spirit. With all my true heart and mind, I should like to love my dear Lord and Saviour Christ who suffered the most painful pain and anguish, spilling all his holy innocent precious blood with His holy body beaten and torn, with both hands and legs nailed, with His side pierced with spears, and with the painful thorny crown on His head.

To my greatest thankfulness, my dear Lord Christ, who has pitied me, always fills me with the very sweet hidden manna, the very nourishing living bread of life, so it is quite natural that I should feel no hunger at all, even though I have no breakfast, no lunch, even no supper every day.

Now I should like to reveal the wonderful fact that my dear Lord Christ, sure enough, has filled both my hungry heart and mind, both my poor spirit and soul, with abundant grace of the Holy Spirit so that I may make light of even my physical hunger or illness.

Even though I am too stupid to be proud of myself, I may well be proud of my dear Lord Christ, my gracious heavenly Father God, and the comforter the Holy Spirit who has revealed such precious holy gift of the Holy Spirit, the very sweet hidden manna enough to eradicate every sort of shameful and evil passion, desire, illness and even hunger, and to render all poor and hungry people rich and happy.

Nowadays people all over the world face more and more urgent food problems in one way or another. Sure enough, we can feel the danger of food shortage approaching nearer and nearer to us with such speed that we shall have to prepare ourselves against tragic, unhappy and rainy days without adequate food.

Why should we human beings work hard in vain only to hunt for such corruptible and perishable food as would never make us live for ever?

Why shouldn't the sweet hidden manna, the dear gift of the Holy Spirit be our true everlasting bread of life?

It would be the most sorrowful fact that most human beings should work hard desperately only to die poor, never realizing the wonderful love of our Lord Christ and our gracious heavenly Father God as well as the abundant grace of the Holy Spirit.

* * *

The writer teaches English at the Soo-do Girls' Senior High School.

Letters To The Editor

Respect for Host

Dear Sir,

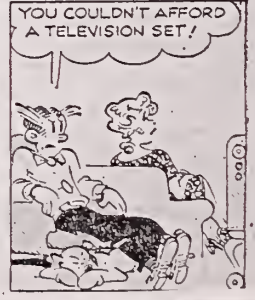
I am really disturbed by the recent series of articles written by Mr. John G. LaBella in which he is critical of Korean people. Mr. LaBella should remember that he is a guest in this country and must show more respect for his host. What right does a guest have to criticize his host in public?

Ma Tai-jin

Insa-dong, Seoul

BLONDIE

By Dean Young and Jim Raymond



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(UPI)

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Cleric: Unite to Defend ROK

By GUNNERY SGT. MIKE RUSH
S&S Korea Bureau Chief

SEOUL — A massive assembly of members of a Korea-based religious organization Saturday called for increased solidarity among its worldwide membership to protect South Korea, "the primary front line against the advancing Communists" from aggression.

An estimated half-million members of the Holy Spirit Association for the Unification of World Christianity, commonly known as the Unification Church, attended the huge rally at Seoul's May 16 Capital Plaza on Yoi Island.

Founder of the Church, Rev. Moon Sun Myung, presided over the assembly, which also drafted messages to South Korean President Park Chung Hee and American President Ford reaffirming the church's pledge to keep communism from taking over South Korea.

The assembly also drafted a message to United Nations Secretary-General Kurt Waldheim, pointing out Korea as "the power keg of the Far East."

In his speech, Moon said, "We must realize that all religious people, especially Unification Church members, are God's warriors to be called to the frontline for victory over communism."

He said the Communist policies underlying leaders in nations that have fallen to communism now spur North Korean leader Kim Il Sung to make similar designs in South Korea.

Moon warned that North Korea may try to invade the South again, at a time when Communist victories in Southeast Asia have shifted worldwide attention to the divided Korean Peninsula.

"Therefore, if Korea is invaded by North Korean Communists, to protect Korea, their religious fatherland, is the holy responsibility of the world members of the Unification Church," Moon said.

The rally also presented a four-point resolution of unity among the church's membership in halting the spread of communism in Korea and other free nations.

A second resolution drafted by representatives of 60 foreign nations attending the rally assured that they would assist in halting any invasion of Korea. "If the North Korean Communists should ever invade the Republic of Korea," the statement read, "we shall immediately organize a voluntary army of crusaders to preserve and defend our holy land."

In the message to Ford, the rally urged that U.S. troops be maintained in Korea so long as a Communist threat exists.

The message to the U.S. Secretary-General urged the U.N. to halt attempts to spread communism and to ensure that any attempt to forcibly instill communism among free nations be met by UN forces to halt aggression.

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Rev. Moon Amassing Suburban Acreage

By JAMES FERON

Special to The New York Times

TARRYTOWN, N.Y., Jan. 29

The Rev. Sun Myung Moon's Unification Church has been buying hundreds of acres of valuable property in this area, apparently to build a major university or cultural center.

Until last September, the movement owned only 47 acres here—an estate called Belvedere, which served as headquarters for the church, and the nearby Exquisite Acres, the Korean evangelist's residence.

Since then, 234 acres have been purchased for about \$5-million in a rectangle of land roughly a mile square just south of the Gov. Thomas E. Dewey Thruway as it approaches the Tappan Zee Bridge.

John Nagle, a local realty man who has been handling Mr. Moon's acquisitions, said agreement had been reached on the 13-acre Binger estate and that negotiations were likely on the 40-acre Walter Kocher estate.

In addition, the church purchased a monastery and 258 acre a year ago farther upstate in Barrytown, N.Y., for \$1.5-million. It also owns a town house at 18 East 71st Street in Manhattan.

Tax Exemption Removed

Town and village officials in this area who had long resisted residential development of the former estates and undeveloped land as potentially burdensome for existing services now see the possible loss, through tax-exempt status, of all real-estate taxes on the properties.

Last Monday, the Tarrytown Board of Trustees voted to remove the only tax-exempt status it had granted, for Belvedere. George Case, the Green-

burgh Commissioner of Community Development, said the town would do likewise if exemption was sought for properties there.

But Mr. Nagle indicated that such decisions might not be sustained in court. "The Tarrytown attorney investigated the matter last year and decided the church was fully qualified," he asserted. Tax exemption would probably also apply to any educational institution it developed.

Municipal and school taxes on the 295 acres that the church owns or has agreed to purchase amount to \$7,000, without any tax exemption.

The church, whose formal name is the Holy Spirit Association for the Unification of World Christianity, was founded in Korea in 1964 and says it has half a million members now in more than 40 countries.

Mass Weddings

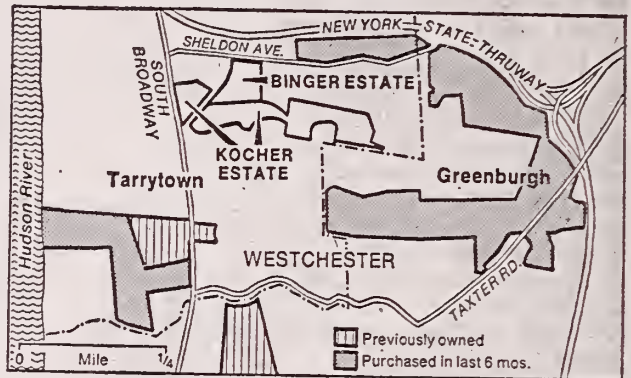
Mr. Moon combines Eastern and Western religious thought with an anti-Communist thrust. Until a highly publicized crusade in New York a few months ago, he was best known for the mass marriages he performed in Korea. Mr. Nagle said Mr. Moon and other

church officials would soon perform a 1,600-couple ceremony there.

Church officials were unavailable to confirm that the vast acreage they have accumulated would be developed as an educational institution, but Mr. Nagle said: "That's what they tell me they intend to do."

Mr. Moon has sought, on occasion, to ingratiate himself with the people of Tarrytown. He sponsored a lavish July party at Belvedere, open to all and invited town officials to church affairs in Manhattan.

But reaction among townspeople, according to officials, seems to focus almost entirely on how Mr. Moon's activities will affect their own tax and real-estate situations.



The New York Times/Jan. 30, 1975

Café Carlyle
 Now
Appearing Nightly
 except Sunday & Monday

sons as suitable for sexual sinners—especially women?

Jesus now tops this drama. He has dealt with the men. Now he deals with the woman. He says two things: "Neither do I condemn you," and, "Go and sin no more."

Christianity has heard the one saying, but not the other. For 19 centuries Christendom has resounded with sermons on the admonition, "Go and sin no more." But rarely have sermons or ethical teachings been based on Jesus' first judgment, "Neither do I condemn you."

It is a judgment. To be judgmental is usually given a negative meaning. But here Jesus gave a judgment that was not negative but positive. He says he does not condemn the woman for what the community is condemning her. He gives a freeing judgment. (The woman is not to wear a figurative A on her breast.)

Notice that Jesus does not give the same freeing judgment to the men. His omission, indeed, is consistent with his saying elsewhere that harlots would go into the kingdom before Pharisees. He lets the men go, but he does not say to them, "Neither do I condemn you."

He says it for the woman—the woman abused and degraded in a way the men are not. He gives her, and not the men, a positive and freeing judgment. Christianity, it is apparent, has not known what to do with Jesus in his shocking judgment. True, he calls it sin: "Go and sin no more." But he says

authoritatively: "Neither do I condemn you."

No guilt for sexual sin? Surely Jesus can't mean that. Is not Christian history and doctrine full of condemnation of sexual sin? Does not sin require a negative judgment? Is there such a thing as condemnationless sin? Jesus calls it sin, but does not condemn it. Is this our Jesus? Is this our religion?

Why has one saying been heard but not the other? I believe that the forgiveness, the noncondemning quality of Jesus' position, is so permissive that people have never accepted it. It is too much. How can one sew it into the fabric of Judeo-Christian morality?

Jesus lets the men off—and no Bible scholar or preacher has thought that too permissive. No one has suggested that they should have been tried for attempted murder, for usurping the processes of justice. And though Jesus challenges the men with self-knowledge of their sins, no Bible interpreter seems to have noticed that the men go scot-free, without a penalty.

Now Jesus lets the woman go with hardly a reproof. His "neither do I condemn" has been unacceptable for Christian people. It is too liberating. It does not fit our apparent need for a judgmental bias. And so Christianity has not bought it, has not taught it, has not internalized it—the astonishing idea that Jesus readily forgives sexual sin.

Such forgiveness would allow people to be too free, too uninhibited. Would they not sin freely if they knew

there would be no condemnation? If grace is free, why not sin freely so that grace may abound?

Even Paul could not resolve the question. Apparently not trusting the hearts and wills of Christian persons to lead them aright, he declared freedom from the law but made many rules for Christian behavior.

If there is no condemnation, how can people be guided, managed? If women are not to be scapegoats for sexual sin/guilt, will men become responsible for their own conduct? How can people be persuaded not to misbehave? Can they have a life with high principles—just out of joy and gratitude to God? Must both sexes have in their hearts the fear of punishment, of community rejection, to be motivated to be good? And can men give up the culturally reinforced feeling that in adultery the woman is more guilty?

These questions are still before us. Christian men and women have not accepted the breakthrough challenge to responsibility—"Let him who is without sin cast the first stone." Or the liberating sentence, "Neither do I condemn you."

Women clutch at this story because, in the face of society's continuing double sex standard, they need the non-condemning affirmation of Jesus. A.D.

Rachel Wahlberg has written more than 150 articles that have appeared in religious publications. A Lutheran, she has studied at Presbyterian and Episcopal seminaries. Her home is in Austin, Texas.



New Growth on Burnt-Over Ground

Third in an A.D. series
offering a critical look at new religions in America

Hope and fear are almost always entwined in the impulses that cause a man or woman to seek a faith. Therefore it is not strange that religions contain promises both of divine intervention or mercy, and of judgment. Thus, Judaism speaks of a messiah and an apocalypse, the faithful of Islam expect a delivering mahdi and a terrible, bright-sworded angel, and some Christian Scriptures indicate that Christ will summon saints to glory and the wicked to perdition on a future Day of the Lord. □ Even among the new religions now sprouting in the burnt-over earth of American religious life, the notes of hopeful expectation and dread of doom are sounded. Religious leaders arise, and are examined by their followers: Are you he (or she) who will deliver us? And almost always a direct answer is avoided in replies that sound strangely like, "Who do men say that I am?" □ Today, in many areas of America, people are asking a middle-aged Korean named Sun Myung Moon who he is. Writer Jane Day Mook, in six months of extensive research, has come up with some of the answers.

III: The Unification Church

by Jane Day Mook

There has been a rash of headlines:
Korean Preacher Urges U.S.
Not to "Destroy President"
Minneapolis Star, December 1, 1973

Watergate Day of Prayer
Asked by Unification Church
Washington Post, December 18, 1973

Unification Church Program
Under Way in Houston
Religious News Service, December 27, 1973

There have been other media reports:
✳️ On December 26, 1973, Congressman Guy Vander Jagt of Michigan read into the *Congressional Record* a statement by the Reverend Sun Myung Moon of Korea, founder of the Unification Church International, urging Americans to forgive, love, unite.
✳️ Governor Wendell Anderson of Minnesota and Mayors Charles Stenvig and

Larry Cohen of Minneapolis and St. Paul, respectively, issued proclamations saluting Moon when he visited the Twin Cities in December last year.

✳️ Twelve hundred supporters of Moon turned out—with specially issued tickets (100 of them for the best seats up front)—to cheer President Nixon at the national Christmas tree lighting ceremony at the White House on December 13, 1973. They carried signs saying, "God loves Nixon," "Support the President," and quite simply, "God." Afterward, when the President came to greet them in Lafayette Park, one writer reports, they knelt down as he drew near.

✳️ Six weeks later Moon was invited to the 22nd annual National Prayer Breakfast in the Washington Hilton Hotel. While it was going on, more than 1,000 of Moon's followers gathered to sing patriotic songs and demonstrate their support of the President. Tricia Nixon Cox and her husband walked among the disciples and spoke with Neil Salonen, national head of the Unification Church.

✳️ The next day, Moon had an unscheduled meeting with President Nixon. He embraced the President and then, it is reported, "prayed fervently in his native tongue while the President listened in silence." Before leaving, Moon exhorted the President not to knuckle under to pressure but to stand up for his convictions.

What is this all about? Who is this Korean religious leader, Sun Myung Moon, who reaches the eye of those in high office, including the President himself?

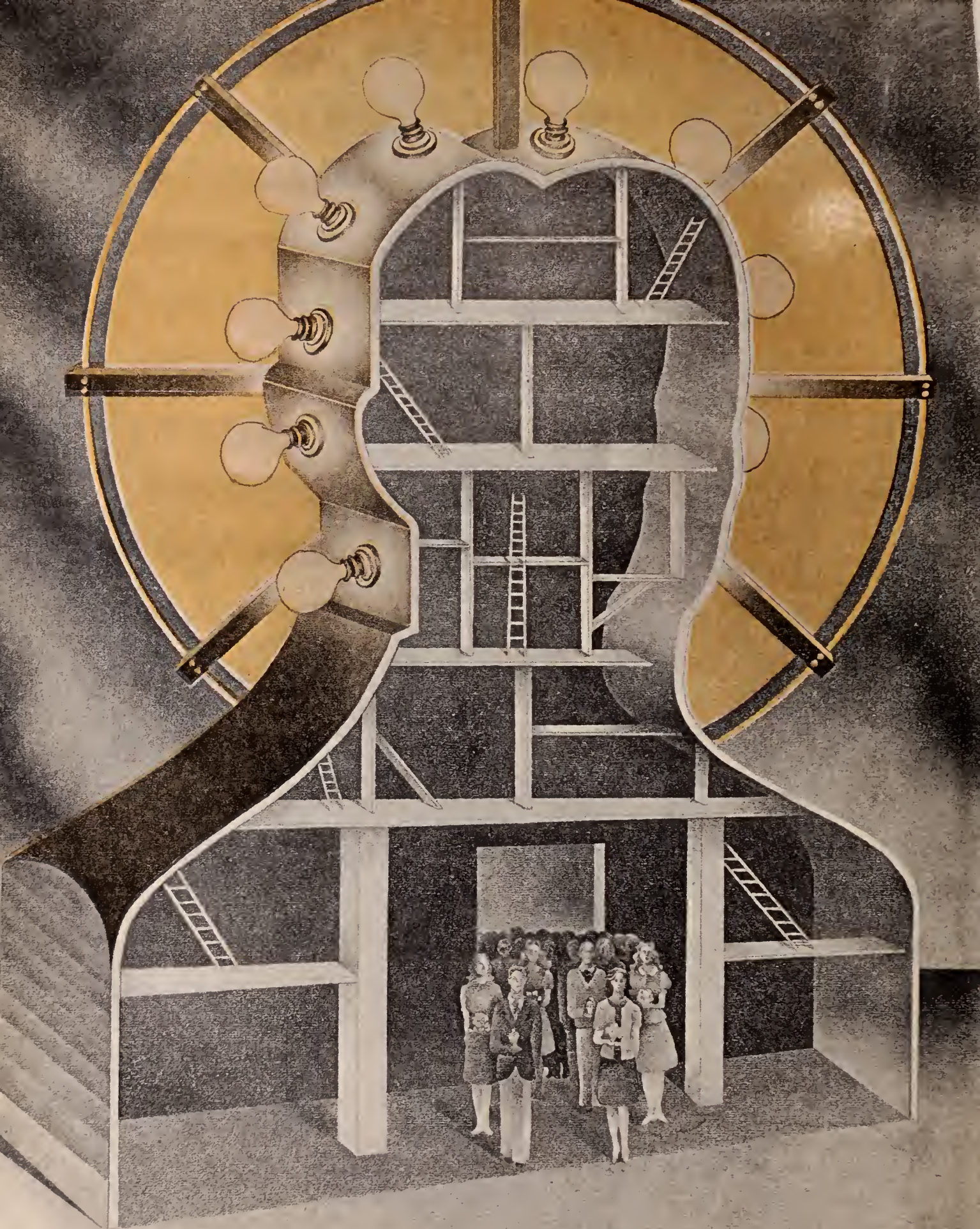
What is this Unification Church that has suddenly surfaced in the United States with so much noise and splash? Is it really a Christian church? Is its aim political or religious, or both?

The Unification Church (whose full

Korean messiah? Christ of the second advent? Young Americans find new faith and new life in following him



Jim Estévez '74



name is The Holy Spirit Association for the Unification of World Christianity) found its way into the consciousness of a few Americans about 15 months ago. In Tarrytown, New York, a gracious estate of 22 acres overlooking the Hudson River quietly changed hands for \$850,000. "Belvedere" became a center for the Unification Church.

Suddenly the residents of Tarrytown discovered that, because this is a "church" and therefore tax exempt, they had lost \$8,000 in city taxes. They discovered, too, that by the summer of 1973 the estate was teeming with young people—Japanese, Korean, German, Austrian, and especially British.

The British—115 of them—came in response to ads posted on their college bulletin boards: New York and back for \$25, and a summer of "leadership training" to boot. But the Belvedere mansion was not adequate. Crowding was dismal, regulations and restrictions irksome, morale bad, the program unfocused, the unabashed conversion tactics unpalatable. A good many of the students apparently went home to England disappointed and angry.

Meanwhile, the Unification Church had purchased a home for their leader, Sun Myung Moon, who has acquired permanent residency visas in the United States for himself and his family. Reported purchase price of the second estate was \$620,000 with an additional \$50,000 said to have been spent for furnishings.

By summer's end attention shifted to New York City and the start of Moon's 21-city Day of Hope Tour. Full-page ads appeared in the local papers:

CHRISTIANITY IN CRISIS
NEW HOPE

Rev. Sun Myung Moon

The ads carried, center-page, a picture of a pleasant-faced Korean man, sometimes in Korean dress, sometimes in Western, sometimes posed with the capitol dome in the background. They told of coming meetings in Carnegie Hall. The same pictures and message were in subways, drug stores, shop windows. They were on leaflets handed out by dozens of earnest young men

Joyous, disciplined, loving
Moon's young followers
express the confidence
of the deeply committed

and women, some American, some from abroad.

Invitations went out to city leaders, especially clergy: "Rev. and Mrs. Sun Myung Moon request the honor of your presence" at a dinner at the Waldorf-Astoria Hotel. . . .

Mayor John Lindsay and Senator Jacob Javits sent messages of regret, but approximately 250 others came. Catholic and Protestant clergy, armed services chaplains, foundation executives, university professors. Solid names all.

The pattern was to be repeated across the country as the much publicized Day of Hope Tour moved south and west through the last three months of last year, and again in the second tour of 33 cities that began in mid-February.

I went with my husband to the first presentation by Mr. Moon at Carnegie Hall on October 1. Outside, a few protesters milled about (Jehovah's Witnesses mostly). Inside, the lobby was full of young people, most of them Oriental. "Welcome Mother. Welcome Father," said a charming Korean girl taking our tickets as guards looked through our briefcases. "Welcome to our program. Thank you for coming, Mother. Enjoy it please."

Mr. Moon was already sitting on stage. He was wearing Western dress, as was his translator, Lieutenant Colonel Pak Bo Hee, formerly a military attaché stationed in Washington.

Moon spoke in Korean, flailing the air and pounding the lectern. It was not easy to follow his message, which was about Adam, Eve, Satan, and the Holy Spirit, linked in a mysterious theology we could not piece together.

Who is this man Moon, and what was the message he wanted us to hear?

Sun Myung Moon was born in what is now North Korea in the village of Kwangju Sangsa Ri on January 6, 1920. His parents were Christians, members of the Presbyterian Church, which is the largest Protestant denomination in Korea. After attending village primary school Moon was sent to high school in the southern city of Seoul.

On Easter Sunday 1936, when he was 16, Moon had a vision. As he prayed on a mountainside, he relates, Jesus himself appeared and told him "to carry out my unfinished task." Then a voice from heaven said, "You will be the

completer of man's salvation by being the second coming of Christ."

The local ground was ready for such ideas. Already there were among some Pentecostal Christians in the underground church in Pyongyang predictions of a new messiah who would be a Korean. As Moon went about his engineering studies at Waseda University in Tokyo, he pondered, remembering his vision. In 1944 he returned to North Korea and set about to develop among these Pentecostals a following of his own. In 1946 he founded the "Broad Sea Church." His followers, it is said, were fanatical people.

Meanwhile, in South Korea a man named Paik Moon Kim, knowing the prophecy of a Korean messiah, had already taken the obvious next step. Paik considered himself a savior and said so. In Paju, north of Seoul, he had established a community called "Israel Soodo Won" (Israel Monastery), and Moon spent six months there learning what was to become the basis of his own theology, the "Divine Principle," before returning to Pyongyang.

It was about this time that he changed his original name of Yong Myung Moon to Sun Myung Moon. To many people "Yong" means dragon. "Myung" means shining, and Moon and Sun are understood as in English. Therefore, since 1946 his name has meant Shining Sun and Moon. It savors of divinity and of the whole universe. A name is essential to an Oriental, as revealing one's character.

Now the facts become uncertain. Between 1946 and 1950 Sun Myung Moon spent time in prison in North Korea. The reason? His anti-Communist activities, Moon testifies, reminding us of the rabid Communism of North Korea. Bigamy and adultery, others claim, noting that his real anti-Communist campaign did not take shape until 1962.

In any case, late in 1950 Moon was released and he trekked to South Korea as a refugee with two or three disciples. Settling in Pusan, he began to propagate his principles. In 1954 he founded his new church, calling it "The Holy Spirit Association for the Unification of World Christianity."

Moon had gleaned his theological ideas from Paik Moon Kim, and a follower, Yoo Hyo Won, wrote them down. By 1957 *Divine Principle*, which proclaims the theology of the Unification Church, was in print. It was first

published in English in this country in 1966 and for a second time in 1973.

Divine Principle is concerned with the physical as well as the spiritual salvation of humankind, and the doctrine goes like this:

God intended that Adam and Eve should be perfect and that therefore their children also would be perfect. But Satan entered the Garden of Eden and seduced Eve. By this act she became impure, her blood forever tainted. This taint she passed on to Adam, through their union, and so he too—and their children and all humankind—became forever impure.

God wanted to redeem humanity from this impurity. Therefore, he sent to earth Jesus, the second Adam, and Jesus began the work of redemption. Spiritual salvation he achieved. But God's will was once again thwarted by Satan. Jesus died on the cross before he could marry and father children. Thus, physical redemption was not accomplished. Our blood is still impure. Now it is time for the third Adam or "the Christ of the second advent." It is time for the physical redemption of humanity and the reign of the New Israel, Korea.

How will all this come about? Quite simply: the third Adam sent by God to earth—to Korea—will marry a perfect woman, and their children will be the first of a new and perfect world. Eden will return to earth. Heaven will be here, not in some shadowy afterlife.

Does Moon consider himself the new messiah? In the early days of the movement, he admitted that he did. He no longer does so, and his followers are apt to smile when asked what they believe and say, "It is a personal matter." In the national headquarters of the Unification Church in Washington, however, a votive candle burns beneath a portrait of Moon. Furthermore, in some materials of the Unification Church in Korea there are mythical tales relating that Moon was worshiped by Jesus. Jesus asked Moon to help him complete the saving of humankind and supposedly said, "I have done half, but you can do the other half."

The half assigned to Moon, of course, involves his fourth and present wife. In the early 1940s Moon was married, but in 1954 this first wife left him because, he said, "she did not understand my mission." He also is said to have had two other wives before marrying in

1960 an 18-year-old high school graduate named Hak-Ja Han. At the time of their union (which is called "the Marriage of the Lamb"), he told his followers that she had not yet achieved his own spiritual perfection, but he was confident that she would in time. Together they are the new Adam and the new Eve, the parents of the universe, and their children herald the coming perfection of humanity.

Here reference must be made to "pikarume," or "blood separation," which is referred to in Japanese and Korean sources. In this secret initiation rite, it is said that the inner-core members must have intercourse. In the early days of the Unification Church, this was with Moon who, through the act, made pure the initiate.

In 1955 in Seoul Moon was imprisoned briefly and several students and professors were expelled from their universities because of engaging in what were called "the scandalous rites of the Unification Church." However, in the 14 years since Moon's marriage to Hak-ja Han, it is not known whether in the secrecy of the initiation ceremony, the rite has become purely a symbolic one.

When asked about this matter of purification, a leader of the Unification Church in the United States replied that purification takes place at the marriage ceremony and that, with special prayers, God's spiritual blessing and purifi-

To Moon, Communism is equivalent to Satan. Anti-Communism is the political backbone of his movement.

cation are conferred through Moon.

Both the theology and what were understood as the practices of the Unification Church have been anathema to main-line Christians in Korea. Moon himself was excommunicated by the Presbyterian Church in Korea as long ago as 1948.

His church has not been accepted as a member of either the National Council of Churches or the National Association of Evangelicals in Korea, both of whom state unequivocally that the Unification Church is not Christian.

But Korea is used to offbeat religious movements. There are dozens of splinter sects and "new, religions" there.

The Unification Church, or Tong-il Kyo, is one of the largest of these, with its claimed membership of 300,000 Koreans.

The Unification Church claims a world membership of about a half million. In the United States the number of followers is estimated at about 10,000 so far with between 2,000 and 3,000 core members.

The Unification Church may not be accepted by Korean Christians, but it is openly favored by the present government in Korea, and this sets it apart.

In November 1972 President Park Chung Hee promulgated a new constitution giving himself sweeping power. Christian leaders, among others, mounted effective opposition to it and called for a "democratic" constitution. On January 8, 1974, the president responded by decreeing that anyone criticizing the constitution would be tried and, if guilty, imprisoned for up to 15 years.

On February 1, six ministers and evangelists (five Presbyterians and one Methodist) were sentenced to up to 15 years' imprisonment for their criticism of the constitution. They were judged not by a jury of peers in a civil court, but by a special court-martial at the South Korean Defense Ministry.

Compare Moon, in this context of South Korean politics. Moon started and directs near Seoul a school to which the Korean government annually sends thousands of civilian officials and military personnel for training in techniques of anti-Communism.

In Moon's view Communism is ideologically equivalent to Satan. Anti-Communism is therefore the political backbone of his movement. Thus he wins the support (which may be in part financial) of the government. At the same time Moon, as a "religious" leader, lends the administration the aura of respectability that all autocracies find useful when, for both home and overseas consumption, it is most needed.

Moon exports to 40 countries the main components of his religious-political movement: the Divine-Principle theology with its Korean messiah, coupled with vigorous anti-Communism. Chameleonic, the group changes its coloration depending on locale and circumstances.

Sponsors of the International Federation for Victory over Communism, they take on in the United States a quiet

title: the Freedom Leadership Foundation. In Japan, however, where they have the support of right-wing groups, they are openly part of the World Anti-Communist League. Here in the United States they sponsor prayer and fasting "for the Watergate Crisis." In Japan, at the time of Red China's seating in the United Nations, it was prayer and fasting "for Victory over Communism."

Everywhere, political involvement is a high priority. The Freedom Leadership Foundation, a Unification Church subsidiary, openly avows its goal of "ideological victory over Communism in the United States." Gary Jarmin, the 24-year-old secretary-general of the FLF says that they are already spending \$50,000 to \$60,000 per year trying to influence senators and congressmen on national security issues.

As a nonprofit, tax-exempt organization, the FLF is forbidden to lobby for specific legislation, but Jarmin and his seven colleagues in the work don't hesitate to carry on "educational" programs for legislative aides. Furthermore, Jarmin says, there will soon be a totally separate, new organization that will engage in direct lobbying and openly support political candidates.*

The World Freedom Institute is another branch of the FLF's work, training young people in anti-Communist techniques from an ideological and "religious" point of view. Its International Leadership Seminars are rigorous.

Applicants must pass a preliminary interview. Alcohol and drugs are not permitted, smoking is allowed only at certain times and places, clothing must be clean and neat. All scheduled activities must be attended from 7 a.m. to 9:30 p.m. daily, especially the lectures on *Divine Principle*, Communism, and Unification thought as a harmony of the Judeo-Christian image of God and the Eastern principle of *yin-yang*.

For all this, it must be said that political action within the Unification Church is probably limited to a few at the center. Moon's young converts may not be aware of the political side of their movement at all except in the most general terms.

If they wave banners and rally for Nixon, they feel it is because he is ordained by God and given power to be

President at this time. Essentially they want to change the moral and spiritual order. They are committed to that, and for them it is enough.

Wherever they go, the Unification Church works to enlist the young. According to those who know the movement in Korea, Japan, and the United States, they are largely the disenchanting young—those whose activism in the '60s and early '70s has seemed to bring scant results, those who are turned off by the institutionalized establishment, who are looking for commitment and community, who want not just something but someone to believe in, who want unequivocal answers within a framework of discipline.

There are thousands of young Americans who, in our current retreat from involvement into privatism, fit this description. Moon's followers are among them. Here in the Unification Church they find instantly a place among their own kind. The hierarchy itself is composed of young people.

The members live in communes that have been set up in most major cities of the country. "It's like a family," said one girl who helped establish a new church in Texas. "The whole purpose of the center is based upon God. There's no premarital sex or drugs or smoking or drinking." Indeed, Moon thunders against "sexual immorality" as the deadliest of sins.

These are young people who are

Sun Myung Moon's Front Groups

The Holy Spirit Association for the Unification of World Christianity
The Unification Church
Project Unity
One World Crusade
International Cultural Foundation
International Federation for Victory over Communism
Collegiate Association for the Research of Principles
Freedom Leadership Foundation
World Freedom Institute
American Youth for a Just Peace
The Little Angels of Korea
Professors Academy for World Peace
Committee for Responsible Dialogue
Tong I Industry Company
I Wha Pharmaceutical Company
I Shin Stoneworks Company
Tong Wha Titanium Company
Tae Han Rutile Company

earnest, sincere, committed, and of high moral character. They are also neat, pleasant, and polite. They are convinced. And they are innocent.

They probably know nothing whatever of Moon's questionable background or of his strong right-wing political stance. And probably they do not know Christianity well enough (though they study the Bible fervently) to question the theology of *Divine Principle*. But they have a staunch belief in basic moral values and the possibility and power of spiritual redemption.

If you have not already seen the members of the Unification Church in your town, you will. They have centers in all 50 states and they are busy soliciting both converts and money.

In New York they have reportedly purchased a large old house a few blocks from the Columbia University campus and are offering rooms there for a low rent. They have established an office on the campus under the name of "Collegiate Association for Research of Principles" or CARP (appropriating the traditional Christian symbol of the fish) and at the time of this writing are busy recruiting students for a one-week International Leadership Seminar scheduled for the March recess at the former seminary of the Christian Brothers in Barrytown, New York, which the Unification Church recently purchased.

Some of the Columbia CARP group seem to have had experience in the movement elsewhere. For instance, one young man, a Japanese graduate student, asked a professor at nearby Union Theological Seminary to give him a private crash course in Christianity—something he had not needed for the work in Japan.

To raise money Moon's followers have so far been selling flowers, homemade candles, bottled arrangements of dried flowers and grasses, and ginseng tea, a herbal tea with medicinal properties.

Everything they earn—everything—goes back to the Unification Church. They claim that when it was necessary to raise \$280,000 for a down payment on the Belvedere estate in Tarrytown, the core members across the country dropped everything for eight weeks and did nothing but sell their wares. Flowers and candles? Yes—and they raised the down payment and more.

In our town on a recent Saturday

*See John Marks, "From Korea with Love," *The Washington Monthly*, February 1974, page 57

morning, a young Japanese girl came into a drugstore carrying a small bucket with "Drug Abuse" painted on it in white letters. In her other hand she held bouquets of pink and white carnations wrapped in green wax paper.

"I am Takako," said the girl. "I am selling these flowers for the One World Crusade. Would you buy some, please?" The high school girl behind the counter looked doubtful but asked, "What is the One World Crusade?"

"Have you heard of the Unification Church?" asked Takako. "We are working against drug abuse." She held out a paper encased in plastic. At the top in large letters it read: "Immorality/Drug Abuse/Delinquency/Family Conduct." Then it introduced Takako and again mentioned the program against drug abuse.

A bystander, a man, asked, "What is this program against drug abuse? I am interested in that myself."

Takako struggled with English. "You know the Bible?" she asked. "We have meeting and religious education, and we study the secrets of the Bible."

"But your program against drugs?" the man persisted.

"We work against drugs from the heart," said Takako. "It is a heart thing, a heart change."

The man smiled and shook his head. The drugstore owner and a woman customer each bought a bouquet.

This young Japanese girl has left her natural family back in Japan and has come halfway around the world to be part of another family, the Unification Family. This supplants her mother and father, her brothers and sisters. According to Unification doctrine they are impure and imperfect.

She herself, as she is initiated into the Unification Church, will be made pure, and her real family from now on is the group of purified and to-be-purified members like herself. The sadness she has caused (and this sadness is widespread in the homes these young people have left) is of no consequence.

The idea of family is central to Moon's teaching. The family gives blessing. At the top is the vast human

family, then the national family, finally the marital family. One must be in a family to be saved, for the family provides the basic structure for the new Eden.

Most of the young people who join the Unification Church are single. After a period of membership—usually at least three years—they may be married if they have achieved an acceptable spiritual level. Marriages are arranged—a vast improvement, Moon's followers say, over the chaotic system of personal choice that has destroyed the American family.

The arrangements used to be made by Moon himself, who knew most individual members in the early days and had, it is said, an uncanny gift for sizing up those he did not know. Now, with the growth of the movement, the arrangement of marriages will surely have to be delegated to senior members of the Family.

In 1970 Moon gathered a great group together in Seoul and performed a mass marriage of 777 couples. For those whom he joins, his blessing is a cherished benediction. It carries the notion that Moon himself is the giver of offspring to those he blesses and it makes pure the tainted blood of those who are wed.

Where does the money come from that supports the Unification Church? No one seems able to find out.

The Unification Church owns estates, a conference center, and many town houses (such as the handsome one on East 71st Street in New York).

It supports its core members in their work of evangelism, teaching, and preaching at a cost for food, clothing, and shelter conservatively estimated at \$5 million per year. It brings hundreds of young Germans, Austrians, Japanese, and Koreans to this country at its expense, not theirs.

It pays for full-page ads in big newspapers. It publishes a tabloid newspaper, books, leaflets. It rents large meeting halls and lecture facilities for its leader to speak in. It invites the country's leaders to banquets at the best hotels.

Where does the money come from? Not primarily from selling flowers, candles, and ginseng tea, though this effort should not be downgraded or underestimated. The member-businesses (in San Francisco, a printing press; in Denver, a cleaning establishment; in

Washington, a new tea house) may swell the coffers but not substantially.

Moon himself is reputed to be a millionaire, the head of a sizeable conglomerate in Korea that produces marble vases, machine parts, ginseng tea, pharmaceuticals, titanium, air rifles, and other items. The value of the empire is estimated at \$10 to \$15 million. Some followers claim that Moon plows the profits back into the Unification Church, but others insist the industries belong to Moon, who has become a very wealthy man.

What outside backing does Moon have? Substantial sums may come from right wing Japanese industrialists and groups that are eager to reestablish the economic power Japan once held over Korea and who consider Moon "their man." Former Japanese Prime Minister Kishi, leader of the violently anti-Peking faction of the Liberal Democratic Party, is actively associated with Moon's International Federation for Victory over Communism.

The big question is: Does the Korean government back Moon? In the article in *The Washington Monthly* referred to above, John Marks, a student of the CIA in the U.S. and other countries, tackles this question. The Korean CIA, Marks points out, has on occasion secretly subsidized "private" organizations like the Unification Church if they will improve Korea's image. It would certainly be interested, he says, in a "burgeoning religious-political movement run by a Korean who supports virtually all of the goals and who is in a position to work and lobby for its government's position on the American political scene."

Whatever the sources of its money, the Unification Church is in excellent shape financially, and that is very important to it. In Moon's thinking, money is power and power indicates the blessing of God. God is on the side of power and wealth.

Moon and his followers have come a long way down the road from the mountainside where an earlier messiah, who had nowhere to lay his head, taught his disciples: "Blessed are the poor. Blessed are the meek. They shall inherit the earth." A.D.

Jane Mook is a free-lance writer and an occasional contributor to *A.D.* In addition to mission articles, she has compiled our portfolios of religious art at Christmas and Easter. Her home is in Tenafly, New Jersey.

Flowers, candles, tea—
where does the real money
come from that supports the
projects of Moon's church?

Jon Schohart

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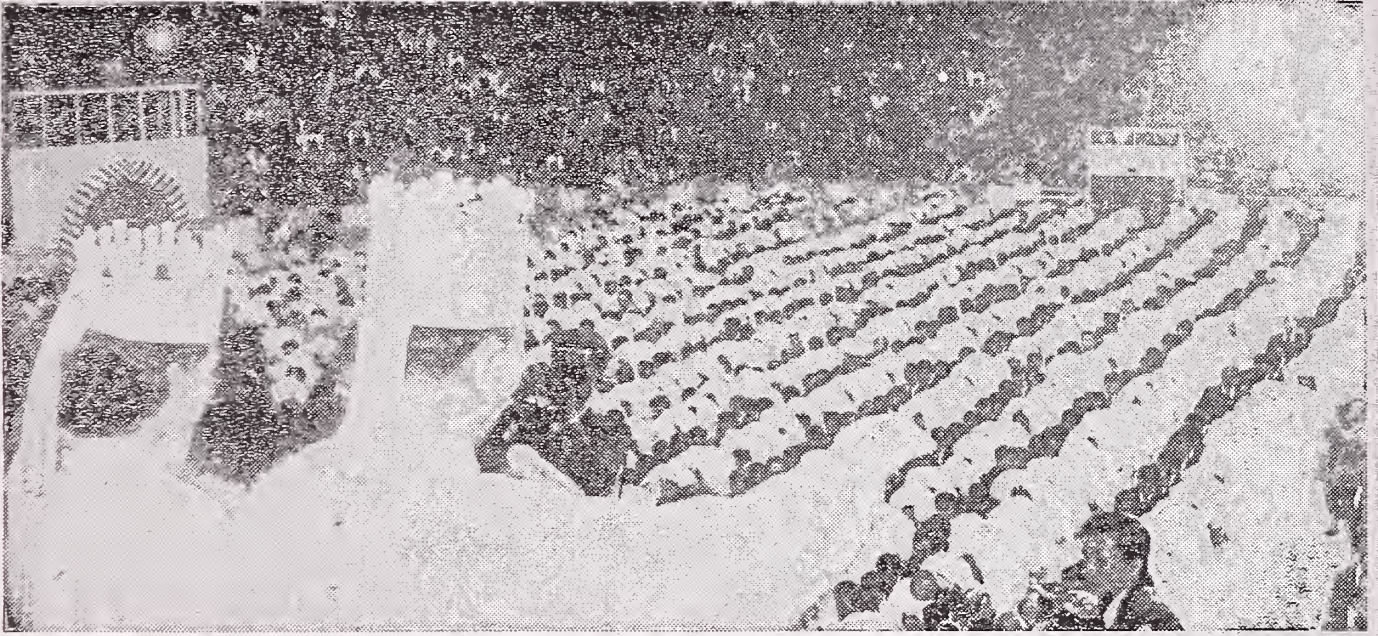
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Korea Herald Photo

MASS WEDDING — Rev. and Mrs. Moon Sun-myung lead prayers during yesterday's mass wedding for 1,801 couples.

They sprinkled "holy water" on the heads of the newlyweds from 20 different countries.

Mass Seoul Rites Wed 1,801 Couples

Yesterday's sudden drop in temperature below the freezing point did not keep 1,801 couples from 20 countries from attending their mass wedding, the largest ever recorded in history, sponsored by the Holy Spirit Association for the Unification of World Christianity at Changchung Gymnasium in Seoul.

Married were 891 couples from Korea, 797 from Japan, 76 from the United States, 35 from European countries and two from the Republic of China.

Officiating at the wedding ceremony, Rev. Moon Sun-myung, founder of the sect commonly known as the Tongil (Unification) Church, blessed the couples by sprinkling "holy water" on their heads in a gesture of aspersion.

Rev. Moon said: "You, getting wed here, proved to all the people around the world that you are a family in God's grace."

All of the brides, both Koreans and foreigners, were dressed in the traditional white Korean "chima" and "chogori" and the bride rooms in dark green Western suits.

Both sides of the wedding hall were decorated with the

national flags of the 20 countries and bouquets.

A total of 70 million won (\$140,000) was spent for the ceremony, according to an official of the church. During the ceremony, the couples exchanged gold wedding rings.

Congratulatory addresses were read by Minister of National Unification Sheen Doh-sung and Matsutoshi Matsumoto, former president of Rikkyo University in Tokyo.

Miss Rachel Marry Eden, 26, of England, said, "It is a special day of my life. I feel it a great privilege to be among the 1801 international couples." Mrs. Misao Hamada, 50, of Japan, whose daughter was married to a Korean, said that she is "very, very happy."

The couples gave three cheers of "manse" in Korean at the ceremony, which was participated in by over 10,000 well wishers.

After the wedding, the newlyweds participated in a mass car parade through the streets that continued for two hours. The parade started from the gymnasium to the Han River turnpike and then to Yoido Plaza and back to the gymnasium.

Moon's Tongil Church Makes Tour of 'Hope'

By Pak Yong-pil

On the streets of Seoul, polite but persistent young followers of the Unification Church, have been handing out leaflets, with a color photo of the Rev. Moon Sun-myung, founder of the Church.

Moon is currently on in a two-month, nine-city "Day of Hope" tour together with his International One World Crusade members, offering a program of songs, movies and lectures. His slogan is "New Future of Christianity and New Hope for Mankind."

Born into a Christian family, Moon was an electrical engineer before he found his mission after World War II in Communist north Korea. He fell in with some Pentecostal Christians in an underground church in Pyongyang and set up a following of his own. Imprisoned by the Communists for three years, he was set free in 1950. After fleeing to the south, he founded in 1954 the Holy Spirit Association for the Unification of World Christianity—commonly known as the Tongil (Unification) Church.

Moon claims that while in prayer on a Korean mountain-side in 1936, Jesus Christ told him — then a 16-year-old Presbyterian—to carry out his undone work.

His book of doctrine, "Divine Principle," appeared in 1957. It is a mixture of Christian fundamentalism, Taoistlike dualism and numerology. Though the Unification Church observes

Sunday church services like other Christian sects, it doesn't use the cross.

Saying that God must in every age find a man to serve as His instrument to speak to mankind, the church claims that Moon is a prophet of God, not a preacher or an evangelist.

Jesus' mission is regarded by the group as having failed in part because he was crucified. According to its principle, Jesus was supposed to be a second Adam, creating the perfect family. His crucifixion, before he had a chance to marry, redeemed mankind spiritually but not physically. Accordingly, a task has been left over for the Lord of the Second Advent.

Moon asserts that "the end of the world" signifies the beginning of a new day, the beginning of a new age, the beginning of a new heaven and a new earth. It means the liquidation of the old, corrupt system. Through the Rev. Moon, the church claims, God is bringing the heavenly message which has never been given to man before, the message which Jesus could not reveal.

Meanwhile, Kim Sok-won, general secretary of the Korea Association of Religions, said the Unification Church is harmful to the nation's overseas prestige and urged them to exercise self-discipline. The Republic of China government decided to ban the activities of the church.



Korea Herald Photo

A huge congregation of the Unification Church followers listen intently as Rev. Moon Sun-myung explains that the coming Messiah is mankind's last hope in a mass festival held at the Changchung Gymnasium in Seoul yesterday.

Korea Herald
Apr. 16, 1975

Third in an A.D. series
offering a critical look at new religions in America

Hope and fear are almost always entwined in the impulses that cause a man or woman to seek a faith. Therefore it is not strange that religions contain promises both of divine intervention or mercy, and of judgment. Thus, Judaism speaks of a messiah and an apocalypse, the faithful of Islam expect a delivering mahdi and a terrible, bright-sworded angel, and some Christian Scriptures indicate that Christ will summon saints to glory and the wicked to perdition on a future Day of the Lord. □ Even among the new religions now sprouting in the burnt-over earth of American religious life, the notes of hopeful expectation and dread of doom are sounded. Religious leaders arise, and are examined by their followers: Are you he for whom we will deliver us? And almost always a direct answer is avoided in replies that sound strangely like, "Who do men say that I am?" □ Today, in many areas of America, people are asking a middle-aged Korean named Sun Myung Moon who he is. Writer Jane Day Mook, in six months of extensive research, has come up with some of the answers.

III: The Unification Church

by Jane Day Mook

There has been a rash of headlines:
Korean President Urges U.S.
Not to "Oust" President
Nixon (New York Times, December 17, 1973)

Watergate Day of Prayer
Aided by Unification Church
(Washington Post, December 17, 1973)

Unification Church Program
Under Way in Houston
(Houston Chronicle, December 27, 1973)

There have been other media reports:
TEDdy December 26, 1973: Congressman
Eugene Mander Just of Michigan read
from the Congressional Record a letter
written by the Reverend Sun Myung
Moon of Korea, founder of the Unifica-
tion Church. He exhorted, urging
Americans to forgive, love, unite.

□ Congressman Woodruff Anderson of Min-
nesota and Majority Charles Stenwig and

Larry Cohen of Minneapolis and St.
Paul, respectively, issued proclamations
saluting Moon when he visited the
Twin Cities in December last year.

✳Twelve hundred supporters of Moon
turned out—with specially issued tickets
(100 of them for the best seats up front)—
to cheer President Nixon at the national
Christmas tree lighting ceremony
at the White House on December 13,
1973. They carried signs saying "God
loves Nixon," "Support the President,"
and quite simply, "God."

Afterward, when the President came to greet
them in Lafayette Park, one writer re-
ports, they knelt down as he drew near.

✳Six weeks later Moon was invited to
the 22nd annual National Prayer Break-
fast in the Washington Hilton Hotel.
While it was going on, more than 1,000
of Moon's followers gathered to sing
national songs and demonstrate their
support of the President. Tricia Nixon
Cox and her husband walked among
the disciples and spoke with Neil Salo-
nen, national head of the Unification
Church.

✳The next day, Moon had an unsched-
uled meeting with President Nixon. He
embraced the President and then, it is
reported, "prayed fervently in his na-
tive tongue while the President listened
in silence." Before leaving, Moon ex-
horted the President not to knuckle
under to pressure but to stand up for
his convictions.

What is this all about? Who is
this Korean religious leader,
Sun Myung Moon, who
reaches the eye of those in high office,
including the President himself?

What is this Unification Church that
has suddenly surfaced in the United
States with so much noise and splash?
Is it really a Christian church? Is its aim
political or religious, or both?

The Unification Church: Who tell

you about it? What is it?
The secret of the Unification
Church is that it is a church
and it is a church of the future.

name is The Holy Spirit Association for the Unification of World Christianity) found its way into the consciousness of a few Americans about 15 months ago. In Tarrytown, New York, a gracious estate of 22 acres overlooking the Hudson River quietly changed hands for \$850,000. "Belvedere" became a center for the Unification Church.

Suddenly the residents of Tarrytown discovered that, because this is a "church" and therefore tax exempt, they had lost \$8,000 in city taxes. They discovered, too, that by the summer of 1973 the estate was teeming with young people—Japanese, Korean, German, Austrian, and especially British.

The British—115 of them—came in response to ads posted on their college bulletin boards: New York and back for \$25, and a summer of "leadership training" to boot. But the Belvedere mansion was not adequate. Crowding was dismal, regulations and restrictions irksome, morale bad, the program unfocused, the unabashed conversion tactics unpalatable. A good many of the students apparently went home to England disappointed and angry.

Meanwhile, the Unification Church had purchased a home for their leader, Sun Myung Moon, who has acquired permanent residency visas in the United States for himself and his family. Reported purchase price of the second estate was \$620,000 with an additional \$50,000 said to have been spent for furnishings.

By summer's end attention shifted to New York City and the start of Moon's 21-city Day of Hope Tour. Full-page ads appeared in the local papers:

CHRISTIANITY IN CRISIS

NEW HOPE

Rev. Sun Myung Moon

The ads carried, center-page, a picture of a pleasant-faced Korean man, sometimes in Korean dress, sometimes in Western, sometimes posed with the capitol dome in the background. They told of coming meetings in Carnegie Hall. The same pictures and message were in subways, drug stores, shop windows. They were on leaflets handed out by dozens of earnest young men

and women, some American, some from abroad.

Invitations went out to city leaders, especially clergy: "Rev. and Mrs. Sun Myung Moon request the honor of your presence" at a dinner at the Waldorf-Astoria Hotel. . . .

Mayor John Lindsay and Senator Jacob Javits sent messages of regret. But approximately 250 others came—Catholic and Protestant clergy, armed services chaplains, foundation executives, university professors. Solid names all.

The pattern was to be repeated across the country as the much publicized Day of Hope Tour moved south and west through the last three months of last year, and again in the second tour of 33 cities that began in mid-February.

I went with my husband to the first presentation by Mr. Moon at Carnegie Hall on October 1. Outside, a few protesters milled about (Jehovah's Witnesses mostly). Inside, the lobby was full of young people, most of them Oriental. "Welcome Mother. Welcome Father," said a charming Korean girl taking our tickets as guards looked through our briefcases. "Welcome to our program. Thank you for coming. Mother. Enjoy it please."

Mr. Moon was already sitting on stage. He was wearing Western dress, as was his translator, Lieutenant Colonel Pak Bo Hee, formerly a military attaché stationed in Washington.

Moon spoke in Korean, flailing the air and pounding the lectern. It was not easy to follow his message, which was about Adam, Eve, Satan, and the Holy Spirit, linked in a mysterious theology we could not piece together.

Who is this man Moon, and what was the message he wanted us to hear?

Sun Myung Moon was born in what is now North Korea in the village of Kwanguju Sangsa Ri on January 6, 1920. His parents were Christians, members of the Presbyterian Church which is the largest Protestant denomination in Korea. After attending village primary school Moon was sent to high school in the southern city of Seoul.

On Easter Sunday 1936, when he was 16, Moon had a vision. As he prayed on a mountainside, he relates, Jesus himself appeared and told him "to carry out my unfinished task." Then a voice from heaven said, "You will be the

completer of man's salvation by being the second coming of Christ.

The local ground was ready for such ideas. Already there were among some Pentecostal Christians in the underground church in Pyongyang predictions of a new messiah who would be a Korean. As Moon went about his engineering studies at Waseda University in Tokyo, he pondered, remembering his vision. In 1944 he returned to North Korea and set about to develop among these Pentecostals a following of his own. In 1946 he founded the "Broad Sea Church." His followers, it is said, were fanatical people.

Meanwhile, in South Korea a man named Paik Moon Kim, knowing the prophecy of a Korean messiah, had already taken the obvious next step. Paik considered himself a savior and said so. In Paju, north of Seoul, he had established a community called "Israel Soodo Won" (Israel Monastery), and Moon spent six months there learning what was to become the basis of his own theology, the "Divine Principle," before returning to Pyongyang.

It was about this time that he changed his original name of Yong Myung Moon to Sun Myung Moon. To many people "Yong" means dragon, "Myung" means shining, and Moon and Sun are understood as in English. Therefore, since 1946 his name may mean Shining Sun and Moon. It is a word of divinity and of the whole universe. A name is essential to an Oriental, as revealing one's character.

Now the facts become uncertain. Between 1946 and 1950 Sun Myung Moon spent time in prison in North Korea. The reason? His anti-Communist activities, Moon testifies, reminding us of the rabid Communism of North Korea. Bigamy and adultery, others claim, noting that his real anti-Communist campaign did not take shape until 1962.

In any case, late in 1950 Moon was released and he trekked to South Korea as a refugee with two or three disciples. Settling in Pusan, he began to propagate his principles. In 1954 he founded his new church, calling it "The Holy Spirit Association for the Unification of World Christianity."

Moon had gleaned his theological ideas from Paik Moon Kim, and a follower, Yoo Hyo Won, wrote them down. By 1957 *Divine Principle*, which proclaims the theology of the Unification Church, was in print. It was first

published in English in this country in 1966 and for a second time in 1973.

Divine Principle is concerned with the physical as well as the spiritual salvation of humankind, and the doctrine goes like this:

God intended that Adam and Eve should be perfect and that therefore their children also would be perfect. But Satan entered the Garden of Eden and seduced Eve. By this act she became impure, her blood forever tainted. This taint she passed on to Adam, through their union, and so he too—and their children and all humankind—became forever impure.

God wanted to redeem humanity from this impurity. Therefore, he sent his only Son, the second Adam, and made known the work of redemption. Spiritual salvation he achieved. But God's will was once again thwarted by Satan. Jesus died on the cross before he could marry and father children. Thus physical redemption was not accomplished. Our blood is still impure. Now it is time for the third Adam or "the Christ of the second advent." It is time for the physical redemption of humankind and the reign of the New Israel.
Three

How will all this come about? Quite simply: The third Adam, son of God to earth—Jesus—will marry a perfect woman and their children will be the first of a new and perfect world. Eden will remain earth. Heaven will be here not in some shadowy afterlife.

Does Moon consider himself the new messiah of the early days of the movement he admitted that he did. He no longer does so, and his followers say not to mind when asked what they believe and say. "It's a personal matter." In the national headquarters of the Unification Church in Washington, Towson, a large hand-drawn beneath a portrait of Moon. Furthermore, in some materials of the Unification Church in Korea there are mythical tales relating that Moon was whipped by Jews. He ordered Moon to hold him captive for the saving of humankind and reportedly said, "I have done half, but you can do the other half."

The fault assigned to Moon, of course, coming, he himself had pronounced. In his early 1970s books was common, but in 1973 that first wife left him her answer. He said, "She did not understand my mission." He also is said to have had two other wives before marrying in

1960 an 18-year-old high school graduate named Hak-Ja Han. At the time of their union (which is called "the Marriage of the Lamb"), he told his followers that she had not yet achieved his own spiritual perfection, but he was confident that she would in time. Together they are the new Adam and the new Eve, the parents of the universe, and their children herald the coming perfection of humanity.

Here reference must be made to "pikarume," or "blood separation," which is referred to in Japanese and Korean sources. In this secret initiation rite it is said that the inner-core members must have intercourse. In the early days of the Unification Church, this was with Moon who, through the act, made pure the initiate.

In 1955 in Seoul Moon was imprisoned briefly and several students and professors were expelled from their universities because of engaging in what were called "the scandalous rites of the Unification Church." However, in the 14 years since Moon's marriage to Hak-ja Han, it is not known whether in the secrecy of the initiation ceremony, the rite has become purely a symbolic one.

When asked about this matter of purification, a leader of the Unification Church in the United States replied that purification takes place at the marriage ceremony and that, with special prayers, God's spiritual blessing and purifi-

To Moon, Communism is equivalent to Satan. Anti-Communism is the political backbone of his movement.

ation are conferred through Moon.

Both the theology and what were understood as the practices of the Unification Church have been anathema to main-line Christians in Korea. Moon himself was excommunicated by the Presbyterian Church in Korea as long ago as 1948.

His church has not been accepted as a member of either the National Council of Churches or the National Association of Synodicals in Korea, both of whom have unapologetically that the Unification Church is not Christian.

But Korea is used to offbeat religious movements. There are dozens of splinter sects and "new religions" there.

The Unification Church, or Tong-il Kyo, is one of the largest of these, with its claimed membership of 300,000 Koreans.

The Unification Church claims a world membership of about a half million. In the United States the number of followers is estimated at about 10,000 so far with between 2,000 and 3,000 core members.

The Unification Church may not be accepted by Korean Christians, but it is openly favored by the present government in Korea, and this sets it apart.

In November 1972 President Park Chung Hee promulgated a new constitution giving himself sweeping power. Christian leaders, among others, mounted effective opposition to it and called for a "democratic" constitution. On January 8, 1974, the president responded by decreeing that anyone criticizing the constitution would be tried and, if guilty, imprisoned for up to 15 years.

On February 1, six ministers and evangelists (five Presbyterians and one Methodist) were sentenced to up to 15 years' imprisonment for their criticism of the constitution. They were judged not by a jury of peers in a civil court, but by a special court-martial at the South Korean Defense Ministry.

Compare Moon, in this context of South Korean politics. Moon started and directs near Seoul a school to which the Korean government annually sends thousands of civilian officials and military personnel for training in techniques of anti-Communism.

In Moon's view Communism is ideologically equivalent to Satan. Anti-Communism is therefore the political backbone of his movement. Thus he wins the support (which may be in part financial) of the government. At the same time Moon, as a "religious" leader, lends the administration the aura of respectability that all autocracies find useful when, for both home and overseas consumption, it is most needed.

Moon exports to 40 countries the main components of his religious-political movement: the Divine-Principle theology with its Korean messiah, coupled with vigorous anti-Communism. Chameleonic, the group changes its coloration depending on locale and circumstances.

Sponsors of the International Federation for Victory over Communism, they take on in the United States a quiet

title the Freedom Leadership Foundation. In Japan, however, where they have the support of right-wing groups, they are openly part of the World Anti-Communist League. Here in the United States they sponsor prayer and fasting for the Watergate Crisis." In Japan, at the time of Red China's seating in the United Nations, it was prayer and fasting for Victory over Communism.*

Everywhere, political involvement is a high priority. The Freedom Leadership Foundation, a Unification Church subsidiary, openly avows its goal of "ideological victory over Communism in the United States." Gary Jarmin, the 24-year-old secretary-general of the FLF says that they are already spending \$50,000 to \$60,000 per year trying to influence senators and congressmen on national security issues.

As a nonprofit tax-exempt organization, the FLF is forbidden to lobby for specific legislation, but Jarmin and his seven colleagues in the work don't hesitate to carry on "educational" programs for legislative aides. Furthermore, Jarmin says, there will soon be a totally separate, new organization that will engage in direct lobbying and openly support political candidates.*

The World Freedom Institute is another branch of the FLF's work: training young people in anti-Communist techniques from an ideological and "religious" point of view. Its International Leadership Seminars are rigorous.

Applicants must pass a preliminary interview. Alcohol and drugs are not permitted, smoking is allowed only at certain times and places, clothing must be clean and neat. All scheduled activities must be attended from 7 a.m. to 9:30 p.m. daily, especially the lectures on *Divine Principle*, Communism, and Unification thought as a harmony of the Judeo-Christian image of God and the Eastern principle of *yin-yang*.

For all this, it must be said that political action within the Unification Church is probably limited to a few at the center. Moon's young converts may not be aware of the political side of their movement at all except in the most general terms.

If they wave banners and rally for Nixon, they feel it is because he is ordained by God and given power to be

President at this time. Essentially they want to change the moral and spiritual order. They are committed to that, and for them it is enough.

Wherever they go, the Unification Church works to enlist the young. According to those who know the movement in Korea, Japan, and the United States, they are largely the disenfranchised young—those whose activism in the 60s and early '70s has seemed to bring scant results, those who are turned off by the institutionalized establishment, who are looking for commitment and community, who want not just something but someone to believe in, who want unequivocal answers within a framework of discipline.

There are thousands of young Americans who, in our current retreat from involvement into privatism, fit this description. Moon's followers are among them. Here in the Unification Church they find instantly a place among their own kind. The hierarchy itself is composed of young people.

The members live in communes that have been set up in most major cities of the country. "It's like a family," said one girl who helped establish a new church in Texas. "The whole purpose of the center is based upon God. There's no premarital sex or drugs or smoking or drinking." Indeed, Moon thunders against "sexual immorality as the deadliest of sins."

These are young people who are

Sun Myung Moon's Front Groups

The Holy Spirit Association for the Unification of World Christianity
The Unification Church
Project Unity
One World Crusade
International Cultural Foundation
International Federation for Victory over Communism
Collegiate Association for the Research of Principles
Freedom Leadership Foundation
World Freedom Institute
American Youth for a Just Peace
The Little Angels of Korea
Professors Academy for World Peace
Committee for Responsible Dialogue
Tong I Industry Company
I Wha Pharmaceutical Company
I Shin Stoneworks Company
Tong Wha Titanium Company
Tae Han Rutile Company

earnest, sincere, committed and of high moral character. They are clean, neat, pleasant and polite. They are convinced. And they are innocent.

They probably know nothing whatever of Moon's questionable background or of his strong right-wing political stance. And probably they do not know Christianity well enough to say they study the Bible to verify his explanation of the theology of *Divine Principle*. But they have a staunch belief in basic moral values and the possibility and power of spiritual redemption.

If you have not already seen the members of the Unification Church in your town, you will. They have centers in all 50 states and they are busy recruiting both converts and money.

In New York they have reportedly purchased a large old house a few blocks from the Columbia University campus and are offering rooms there for a low rent. They have established an office on the campus under the name of "Collegiate Association for Research of Principles" or CARP (appropriating the traditional Christian symbol of the fish) and* at the time of this writing are busy recruiting students for a one-week International Leadership Seminar scheduled for the March recess at the former seminary of the Christian Brothers in Barrytown, New York, which the Unification Church recently purchased.

Some of the Columbia CARP group seem to have had experience in the movement elsewhere. For instance, one young man, a Japanese graduate student, asked a professor at nearby Union Theological Seminary to give him a private crash course in Christianity—something he had not needed for the work in Japan.

To raise money, Moon's followers have so far been selling flowers, homemade candles, bottled arrangements of dried flowers and grasses, and ginseng tea, a herbal tea with medicinal properties.

Everything they earn—everything—goes back to the Unification Church. They claim that when it was necessary to raise \$280,000 for a down payment on the Belvedere estate in Tarrytown, the core members across the country dropped everything for eight weeks and did nothing but sell their wares. Flowers and candles? Yes—and they raised the down payment and more.

In our town on a recent Saturday

*See John Marks, "From Korea with Love," *The Washington Monthly*, February, 1974, page 57.

morning, a young Japanese girl came into a drugstore carrying a small bucket with "Drug Abuse" painted on it in white letters. In her other hand she held bouquets of pink and white carnations wrapped in green wax paper.

"I am Takako," said the girl. "I am selling these flowers for the One World Crusade. Would you buy some, please?" The high school girl behind the counter looked doubtful but asked, "What is the One World Crusade?"

"Have you heard of the Unification Church?" asked Takako. "We are working against drug abuse." She held out a paper encased in plastic. At the top in large letters it read: "Immorality/Drug Abuse/Deficiency/Family Conduct." This introduced Takako and again mentioned the program against drug abuse.

A bystander, a man, asked, "What is this program against drug abuse? I am interested in that myself."

Takako struggled with English. "You know the Bible?" she asked. "We have amazing and religious education and we study the secrets of the Bible."

"But your program against drugs? It is not possible."

"We work without drugs from the heart," said Takako. "It is a heart thing, a heart thing."

The man smiled and shook his head. The drugstore owner and a woman customer each bought a bouquet.

This young Japanese girl has left her marital family back in Japan and has come to live around the world to be part of another family, the Unification Family. This includes her mother and other her business and sisters. According to Unification doctrine they are imperfect and imperfect.

She herself, as she is initiated into the Unification Church, will be made pure with her real family from now on in the group program and to-be-purified members like hers. The sadness she experienced and this sadness is redempted in her future. These young people have left their families in consequence.

From this a family is central to Moon's teaching. The family gives meaning. At the top is the vast human

family, then the national family, finally the marital family. One must be in a family to be saved, for the family provides the basic structure for the new Eden.

Most of the young people who join the Unification Church are single. After a period of membership—usually at least three years—they may be married if they have achieved an acceptable spiritual level. Marriages are arranged—a vast improvement, Moon's followers say, over the chaotic system of personal choice that has destroyed the American family.

The arrangements used to be made by Moon himself, who knew most individual members in the early days and had it is said, an uncanny gift for sizing up those he did not know. Now, with the growth of the movement, the arrangement of marriages will surely have to be delegated to senior members of the Family.

In 1970 Moon gathered a great group together in Seoul and performed a mass marriage of 777 couples. For those whom he joins, his blessing is a cherished benediction. It carries the notion that Moon himself is the giver of offspring to those he blesses and it makes pure the tainted blood of those who are wed.

Where does the money come from that supports the Unification Church? No one seems able to find out.

The Unification Church owns estates, a conference center, and many town houses (such as the handsome one on East 71st Street in New York).

It supports its core members in their work of evangelism, teaching, and preaching at a cost for food, clothing, and shelter conservatively estimated at \$5 million per year. It brings hundreds of young Germans, Austrians, Japanese, and Koreans to this country at its expense, not theirs.

It pays for full-page ads in big newspapers. It publishes a tabloid newspaper, books, leaflets. It rents large meeting halls and lecture facilities for its leader to speak in. It invites the country's leaders to banquets at the best hotels.

Where does the money come from? Not primarily from selling flowers, candles, and green tea, though this effort should not be downgraded or underestimated. The member-businesses in San Francisco, a printing press, in Denver, a cleaning establishment; in

Washington, a new tea house) may swell the coffers but not substantially.

Moon himself is reputed to be a millionaire, the head of a sizeable conglomerate in Korea that produces marble vases, machine parts, ginseng tea, pharmaceuticals, titanium, air rifles, and other items. The value of the empire is estimated at \$10 to \$15 million. Some followers claim that Moon plows the profits back into the Unification Church, but others insist the industries belong to Moon, who has become a very wealthy man.

What outside backing does Moon have? Substantial sums may come from right wing Japanese industrialists and groups that are eager to reestablish the economic power Japan once held over Korea and who consider Moon "their man." Former Japanese Prime Minister Kishi, leader of the violently anti-Peking faction of the Liberal Democratic Party, is actively associated with Moon's International Federation for Victory over Communism.

The big question is: Does the Korean government back Moon? In the article in *The Washington Monthly* referred to above, John Marks, a student of the CIA in the U.S. and other countries, tackles this question. The Korean CIA, Marks points out, has on occasion secretly subsidized "private" organizations like the Unification Church if they will improve Korea's image. It would certainly be interested, he says, in a "burgeoning religious-political movement run by a Korean who supports virtually all of the goals and who is in a position to work and lobby for its government's position on the American political scene."

Whatever the sources of its money, the Unification Church is in excellent shape financially, and that is very important to it. In Moon's thinking, money is power and power indicates the blessing of God. God is on the side of power and wealth.

Moon and his followers have come a long way down the road from the mountainside where an earlier messiah, who had nowhere to lay his head, taught his disciples: "Blessed are the poor. Blessed are the meek. They shall inherit the earth." A D

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flowers, candles, tea—
where does the real money
come from that supports the
projects of Moon's church?

ance to the country. The idealism and enlightened humanism of the Ch'ōndogyo religious doctrine are also favorable elements. The principal lack at present is strong leadership at the top. With the infusion of such leadership the three valuable assets of increased unity, strong rank-and-file membership, and inspiring doctrine can be effectively exploited to restore Ch'ōndogyo to a position of major influence in Korean national life.

KOREA'S TONG-IL MOVEMENT

by Ch'oi Syn-duk

I present here a brief picture of the Tong-il Church from the sociological point of view. I wrote a booklet entitled A Comparative Study on the New Religious Groups in Korea last year, which compared the Tong-il Church, and Elder Park's "Olive-Tree" Church, with two established churches. (I used two kinds of Presbyterians for comparison.) This paper is a refinement of that work. Many reports have been made about these two religious bodies. There is, however, no one who really knows about their leaders, organizations, beliefs and practices. We have seen many families which have been destroyed, leaving unhappy husbands, sorrowful parents and miserable children because of these new religious movements. The purpose of this research is to help in the solution of these problems of disorganization of homes, and to make a scientific study about these groups, without emotional or biased opinions.

I. History of the Leader and the Church

The founder of the Tong-il Church or the Holy Spirit Association is Moon Sun-myung. He was born at Chōngju P'yōng'an Puk-do, on January 6, 1920. He finished his High School in Seoul and completed his college work at Waseda College, Japan, majoring in the study of electricity. In those days he was reputed by his friends to be a well-behaved student and a very devout Christian.

As to his family life, he once married an attractive and passionate Korean girl, who, however had had little education. She gave birth to his son, who is now a senior at Kyunghee attached High School. However, she did not understand the mission of her husband, Mr. Moon, and she even had him placed under arrest. Finally they were divorced.

After his divorce, he fathered a son who is now in the second year of Elementary School. The mother is unknown. In 1960, at the age of forty-one Mr. Moon married a girl eighteen years old. She was a student at Sung-jung Girls High School in Seoul. She was not only pretty and graceful but also fitted the principle of restoration held by Moon's church more than anyone else. Their marriage is called the feast of the lamb by the people of the Tong-il church, and it has a very significant religious meaning. After the marriage ceremony, the bride was to be called the mother of the universe, or the true mother and was given the right to receive deep bows from believers. Up to this time only Mr. Moon had the right to receive the deep bows. After some time the holy mother delivered a daughter, who is now five years old and a son, who is now three years old. These two children are regarded as sinless children by the church members. Thus, Mr. Moon is the father of four children from three different mothers.

Before Moon's marriage, the believers, male as well as female who longed to meet him and talk with him could easily arrange to be with him in the living room of a home attached to the church, staying until very late. They used to talk, sing and laugh without realizing how fast the night went, until after one or two o'clock in the morning. They called this, their period of direct association with the master. Its purpose was to educate and train the believers, that is, to "restore" them. After the feast of the lamb, however, their course of restoration had to be changed. Now it is a period of family with family association. That is why ordinary believers cannot communicate with Moon directly but only with specially admitted people.

It is said that Mr. Moon received special revelations from God at the age of sixteen. In 1945, right after the liberation from Japan, (his age was 27 years) he felt keenly the necessity of reforming the existing churches, and established an independent church in P'yöngyang. In 1948, he was accused by the ministers of the existing

churches, through sixty four letters to the government with charges of disturbing the social order, and was put into Hungnam Prison. On October 11, 1950, he was released by the troops, when our national army marched into Hungnam. He then came down to Pusan with two followers.

He arrived at Pusan on January 27, 1951 and began to spread his teaching. In December, 1953 he happened to meet Mr. Yu Hyo-wön (who is now the executive director of the church). They had a great deal in common and were so pleased with their mutual understanding that they tried to establish a church. Finally on May 1, 1954, they announced the establishment of their church under the name of the *Holy Spirit Association for Unification of World Christianity* located at 391 Puk Hak Dong Seoul. In July, 1955, several senior members and four leaders as well as Mr. Moon were imprisoned under a accusation of injuring public morals. (This matter was reported in papers and journals.) However, on October 1, three months later, they were released as innocent by the decision of the court of the Seoul District. On May 31, they received registered certification as a legal social organization. Thus they were no longer regarded by the government as a heretical religious group disturbing the social order.

The church's statistics as of January 1964 are given as follows: The total number of churches is 891, and the number of believers has reached 32,491. In Japan, there are 59 churches and 2,450 believers. In the United States Miss Kim Young-woon (an ex-professor at Ewha) was the one mainly responsible for spreading the new faith. (She went to the United States under the status of a student at Oregon State University in 1959). She came back to Korea in 1964, but she left Korea again in January. In addition to Miss Kim, a Mr. Kim Sang-chun who used to work at the Ministry of Foreign Affairs in Seoul, has been preaching in Oregon and more recently in Berkeley, California. Another worker for the Tong-il Church

America is Colonel Park Bo-hee who used to be one of the assistants to the Military Attache at the Republic of Korea Embassy in Washington, D.C. He is now discharged from the service and is working in an organization for the promotion of American-Korean goodwill. These three missionaries had established more than twenty churches in the United States as of July, 1964, in Oregon, San Francisco, Chicago, Washington D.C., Berkeley, etc.

Members of these American churches invited Mr. Moon to the United States, and he set out on his trip on January 28, 1965, accompanied by several attendants such as Miss Kim Young-woon, Mrs. Ch'oe Wŏn-pok and Mr. Park Bo-hee. In preparation for the trip he had studied English for several years. He stayed in the U.S. for several months travelling around the country. On July Mr. Moon left America and traveled around the world visiting forty countries and reaching Korea again on October 10, 1965. This trip to the U.S. seems to have been a profitable one since he encouraged the believers in America and appointed home districts for them and also had opportunity of interviewing Ex-president Eisenhower. The American Church members were stimulated by the meeting with their Master, Moon. They think it is fascinating to have a living Lord with them. They are preparing to dispatch missionaries to twelve different countries within this year. Some American missionaries have already gone to such different countries as Australia, Arabia, England, Brazil, Japan etc.

II Organization of the Church

The organization of the Tong-il church is so systematic that one thinks of communists. They pose as "heavenly communists." Their headquarters are located in Seoul. Mr. Yoo Hyo-wŏn is the executive head of the Holy Spirit Association. Under his leadership is: (1) The administrative section, which deals with general affairs, cultural affairs, rural districts, and business affairs; (2) the students' section, which includes departments for middle school students,

High School students, young children, and Sunday School students; the National Network. There are Provincial heads, "Goon" or district heads, "Myŏn" or sub-district heads, "Lee" or village heads, and individual evangelists. Thus the Tong-il faith has been spread throughout the country to every small village.

Seoul is on the provincial level, and its organization is as follows: it consists of *three districts*. The first district is the Youth Division, the second district is the Mens Division, and the third district is the Women's Division. The youth division in turn, is subdivided into two areas, a girls division and a boys division. Then each *sub-division* is divided into *three groups*. For the boys, Seoul National University students take the lead, and for the girls Ewha Women's University students take the lead. The second and the third districts are divided into three areas respectively, and each of these areas is subdivided into three groups. One group consists of about twelve persons. One area consists of 36 persons and one district consists of 108.

Special emphasis is put on youth in the Tong-il Church. They don't expect much from those above forty. Old people over forty, they think, should regard themselves as the sacrifices offered on the altar to bring the kingdom of heaven on earth through Mr. Moon.

There is a communication system formed between the members so that they can act immediately in matters which concern them all, such as passing on information, acting on Moon's direction of responding to some urgent notice by the church. Each group in its respective district has its own weekly meeting, and has many activities besides studying their principles.

Training Meetings for Orientation

They have several peculiar practices of their own: In order to provide many evangelists for the church, they

frequently hold training meetings. A national meeting is usually held for forty days. During this period they have the participants master their principles and do many drills. They lodge them together for that period, as in the military service, so that they can learn to endure all the difficulties they will have to face, mentally as well as physically, while doing their evangelistic work.

Evangelistic Activity. They set aside special evangelistic periods for organized intercessing, twice a year. The first term is in the summer for forty days from July 20 to the end of August, and the other is in the winter for forty days from December to the end of January. Nearly all members of the Seoul church who can read the Korean alphabet participate in this activity. Their destinations are settled by drawing lots. All the costs for this evangelistic work is borne by the participants, individually. When they go out they teach the children the Korean alphabet and mathematics as well as their church principles. They work hard with the farmers and help the villagers in any way they can. Because they are not a financial drain on the farmers, but help them with sincerity, many of them are welcomed by the rural administrators as well as by the people. Also, there are some over-seer preachers who go around to advise and assist the evangelists in their work. They associate with the village administrators, such as Yi-chang, and the head of the police station, winning their cooperation. The Tong-il Church is growing more rapidly in the rural areas than in Seoul.

The Church Guard. The Tong-il Church where Moon lives is guarded by two believers every night. They do not sleep. Each of the three districts takes the responsibility of guarding the church for ten days each. The reason for the guard, so they are taught, is to defend this sacred Church from Satan who already controls the rest of the world, and who, liking darkness, is more likely to come at night.

Celebrations. They used to hold celebrations on Moon's

birthday, and on the day he came out of prison, the day he was released as innocent from Seoul District Court, the last day of the year, etc. But after his marriage the celebrations have been limited to such days as Moon's birthday, which is *January 6th* of the Lunar year; Moon's wedding day, the *Lunar March 1st* which is called the Day of Parents; and *June st* which is called the Day of the Universe, referring to the redemption of the universe from Satan's control; *October st*, the Day of Children which is a Thanksgiving day for them; and also Moon's two children's birthdays, etc. Christmas is not so meaningful to them; besides they believe the date of December 25th is not a correct one, but that January 3rd is the correct date of Christ's birth.

Joint Weddings. They have had several joint wedding ceremonies. From the time of the establishment of the church in 1954 until 1960 (when Moon got married) no believers were permitted to get married. Not surprisingly, this rule was relaxed after Moon's own marriage. A joint wedding of three couples was the first Tong-il wedding ceremony after Moon's wedding. The second ceremony was for 36 couples, the third for 72 couples, and the fourth (and last so far) was for 124 couples. They expect to hold another mass wedding ceremony soon. These marriages have been arranged by Moon and the leaders of the church. Of course the mates are found only within the church. The mass wedding ceremonies have always been presided over by Moon and performed by him. He and his wife bless the marriages. Those who are blessed at their weddings are intended to be, and in fact they swear to be, the nucleus of the church and to fulfill their obligations to the church.

Examination on the principles. They give occasional examinations on the principles of doctrine of the church. These are held throughout the country on the divisional level, the district level, the church level and the National level. Anyone who wants to be recognized in the Tong-il church, must pass all kinds of examinations, besides making

evangelistic contributions.

Their Beliefs

God, the Father. "God created man in his own image, in the image of God he created him; male and female he created them." (Genesis 1:27) From this scripture they conclude that God has the dual characteristics of both male and female, and of subject and object in Himself. Yet God is a masculine character to his creation, therefore he is called the father of mankind in the scriptures.

God is, of course, an everlasting and absolute being who created the universe.

Jesus Christ. Jesus is God's only beloved son. He came to this world in Adam's place, in other words, he is the second Adam. The fall of men into sin was brought about by the first Adam and Eve, therefore the restoration of men must be made by the Second Adam and Eve. Man could have been restored to his original perfection by being grafted both spiritually and bodily into Jesus. But owing to Christ's physical death on the cross, only the spiritual grafting into Jesus became possible and spiritual salvation alone was achieved. This means that he failed in physically grafting us into himself. In order to restore man's original state of perfection in spirit and in body there had to be a Second Advent.

Jesus therefore did not accomplish the mission actually intended for him: The restoration of man both in spirit and body and of the whole universe. He accomplished only half of his mission; he achieved for man only spiritual salvation. Whoever believes in him is saved spiritually and goes to Paradise, but his body still remains under Satanic dominion; therefore his spirit belongs to God while his body is under Satan's domination. It was after he saw the impossibility of fulfilling his original mission that Jesus began to preach about his return. The purpose of the Second Advent is to fulfill the rest of the physical salvation.

Who then is he who comes at the second advent? It is the one who was worthy of the "wedding feast of the lamb." And who is he? It is Moon, with his wife in their Tong-il church. The second advent is already fulfilled on earth.

Moon, therefore, is superior to Jesus Christ, because he fulfilled the mission which Jesus could not accomplish. Jesus is no longer one of the Trinity, the Holy Son, because of his failure in his original mission. But Moon, Sun-Myung in the Tong-il church has taken his place. Thus Moon is not only the founder of the church but also he is the Messiah of the Second Advent, one of the Trinity, a living God.

The Holy Spirit. If Adam and Eve had not fallen, they could have become the ideal parents of mankind. Because of their fall, however, men have become illegitimate children and have no true parents in God's sight. They have the devil as their father, as Jesus said in John 8:44 "Your father is the devil and you choose to carry out your father's desires, Therefore, before the restoration of all mankind, one true father must be restored. As God created one man Adam, from whom he made a woman Eve, he restores one man first, and he extends the work gradually until the entire restoration is accomplished. The Divine Word became flesh for the second time in order that Adam might be restored, and Jesus was thus a true father of mankind. (Isaiah 9:6)

The fall was brought about by the first Adam and Eve, therefore restoration must be made by a Second Adam and Eve. But who is the Second Eve? If Jesus was the true father, who was the true mother? It was the Holy Spirit. The Holy Spirit works in Eve's place and he cleanses the sins, which originated from the first Eve. Since the Holy spirit is a Mother Spirit, the Spirit moves man's heart and regenerates sinners. No one can stand before Jesus as a bride until he receives the Holy Spirit. No one can believe in Jesus as the true father, until the holy Spirit

fills him. Thus he is born again by receiving new life through the love of the true parents, Jesus and the Holy Spirit.

However, being the spiritual parent (as mentioned above) was not enough. Jesus should also have taken a bride physically in Eve's place, in order to fulfill his original mission physically too. But because of his early death on the cross he was unable to have the blessed marriage, which God first intended for Adam and Eve.

There is, however, a man who achieved the blessed marriage, the feast of the lamb, in order to fulfill the part wherein Jesus had failed. It is Moon. We have seen that Moon is the Second Advent, superior to Jesus. His bride then takes the place of the Holy Spirit.

The Nucleus of the Principles (of Belief)

God created man in his own image, in the image of God he created them. And God blessed them, and God said to them, Be fruitful and multiply, and fill the earth and subdue it." (Genesis 1:27-28)

God created Adam and Eve so they might become perfect and produce sinless children and that they might dominate the whole universe responding to God's love with the utmost beauty and glory. In other words, a God-centered family, a God-centered couple and God-centered parents and children make up the basic unit of mankind.

However Genesis 3:6 tells that Adam and Eve ate the fruit of the tree of the knowledge of good and evil which was forbidden. This sin was passed on to their children, and it is still inherited by us today. It is, of course, no sin to eat fruit. Therefore the fruit of the tree of the knowledge of good and evil should not be interpreted literally but symbolically. Genesis 3:7 says that after they ate the fruit they felt ashamed, and sewed fig leaves together and made aprons in order to conceal their lower parts. It is human nature to conceal what is wrong

The eating of the fruit, therefore, represents in allegory that Adam and Eve had unlawful and immoral sexual relations which God had forbidden. The fallen Archangel tempted Eve to adultery. She, in turn, tempted Adam. Since their sin was adultery, it tainted their blood and generation after generation inherited the sin through their blood. Thus the descendants of Adam became the children of Satan. Thus people have been subjected to Satan's dominion and have become Satan centered couples and Satan-centered parents of Satan-centered children. Since that time, 6,000 years ago, God has been working for cosmic restoration. Everytime, however, his will has been delayed and not yet fulfilled because of man's rebellion against him.

Now is the time to complete the providence of restoration. The Lord of the Second Advent is to come again in the status of the True Parent of man. He will overcome Satan to save all men physically as well as spiritually so that they will become as brothers and sisters in a cosmic divine family which will establish the Kingdom of Heaven on earth.

IV. Motivation for Attending This Church

Direct Motivation My research on the *Comparative Study of New Religious Groups* shows the following elements of motivation in Tong-il Church believers:

1. They believe their church is superior to others. Their principles are logical. They have many experiences of divine revelation. They believe that this church is the only road for the salvation of the Korean people who are suffering from poverty and misery.

3. They are disgusted with the traditional churches, because of the disputes and divisions in these churches, and because their doctrines seem illogical.

Indirect Motivation. In my research I asked people 16

questions in a multiple choice form in regard to their beliefs. In the traditional churches, the answers given were relatively varied with, at the most, 60% uniformity in response, though the response to most questions showed even less uniformity. On the other hand in the Tong-il Church, the uniformity of response to nearly all questions was 100%; that is, everyone agreed with what their leader had thought. And in Elder Park's Church, the uniformity of response ranged from 80%—100%.

This indicates that the members of the traditional churches, even though they were selectively chosen from senior members (deacons, deaconesses etc.) are very unsure about what they believe. If their belief is so vague, it will not be very effective when they need spiritual strength. Since they are not sure what they believe in, they go to church only as a matter of form.

Some Unique Characteristics of the Tong-il Church.

(1). *This church is built around Mr. Moon.* To his followers he is the True Father, the Lord of the Second Advent, the Holy Son. Their beliefs as well as their practices are Moon centered, as is explained in the foregoing description of beliefs. Of all the churches called Christian in Korea, the Tong-il is most removed from the established churches in matters of belief.

They value mystical experience very highly

The prefatory note of the first printed copy of the *Divine Principle* says that the Principles were revealed by God to Mr. Moon over a period of twenty years. God constantly opened Moon's spiritual eyes and he was able to communicate with God himself, or the Lord Jesus, and was able to talk to other saints in Paradise. On accepting these Principles many have received the baptism of the Holy Spirit, healing from sickness, speaking in tongues, prophecy, visions, and voices from God. Some are able to communicate with the Lord Jesus.

They regard dreams as significant. Believers talk about their dreams and ask Moon to interpret them or try to measure the status of their faith in proportion to the significance of Mr. Moon's role in their dreams.

They also take witches and fortunetellers seriously. These witches and fortunetellers, even though they bear wicked spirits, may perceive Moon more correctly than people in other established churches. Just as men who were possessed by devils in Jesus' time shouted "You, son of God" when they saw Jesus, so today, witches and fortunetellers testify concerning Moon—who he really is.

(3) *They pay a minimum of attention to the function of social integration.* They regard the existing world as under the dominion of Satan. They believe that the people are descendants of Satan. If one's marriage was performed according to the customs of the existing social order, the relationship of husband and wife should not be maintained any more if possible. One should not love his parents more than he loves Moon. For Jesus said in Matt. 10:37 "No man is worthy of me who cares more for father or mother than for me; no man is worthy of me who cares more for son or daughter....." People are to establish the kingdom of heaven on earth only through Moon's blessing. They will be concerned with the social order wholeheartedly only in the world of the new kingdom.

(4) *They emphasize cultural characteristics.*

The beliefs of the Tong-il church are of such a nature as to encourage believers and cause them to be proud of being Koreans. For Korea is now an underdeveloped and wretched country financially as well as politically. It is, however, to be the highest honored country by producing the Lord of the Second Advent. Referring to Revelation 7:2-4, one who has the seal of the living God will come forth from the East. The Lord of the Second Advent will appear from the East, especially from a nation which has been tried by unmerited sufferings and persecutions for

long period in history. Much innocent blood will be shed there. For God has not been relieved from divine grief and has not had rest from the labor of restoration. Jesus was a universal sacrifice on the altar of the Jewish nation. Likewise the Lord of the Second Advent will be a cosmic sacrifice and his nation will become a universal altar. Therefore the nation will be divided into two sections symbolizing Cain and Abel. Since six thousand years of human history will come to a conclusion at this point, this nation will become the ideal Fatherland of mankind. There will be a time when all western people will envy the people of such a nation, and they will also have difficulty in learning their language.

(5) *Their systematic organization.*

Their organization has been described already! The hierarchical order of the church, the rapidity of its communication, the members devotion to Master Moon, and their zeal for the establishment of the Kingdom of Heaven on earth are quite astounding. In such a systematic society, if there is any one who neglects his duty for the church, he will have difficulty in keeping up with others. Some dropouts have been caused by such heavy requirements from each member of the church. One can easily see that there are in that church many college students or graduates whose devotion to the work of the church is more of a social nature, saving our people from poverty or powerlessness, than of a religious nature.

General Report of the Council
for 1965

The year of 1965 was a busy one for the Royal Asiatic Society and its members, with 19 lecture meetings, 5 restaurant tours, and 35 trips to Korean temples and other points of cultural and historical interest --- some of them favorite scenes revisited, others being scheduled for the first time. We were happy to welcome 158 new members during the year, for a new increase of 66 members as compared to the total for the preceding year. The inevitable departure of some of our members leaves current local membership at 322. In addition, there are 70 overseas members. During this year we settled down to holding our lecture meetings regularly at the National Medical Center, and on the occasion of our annual meeting it would seem appropriate to express our appreciation for the hospitality which the Center extends us.

The lectures in 1965 were on a variety of topics, ranging from "An Anthropologist's View on Modernization with Special Reference to Korea," and "Some Traits of the Korean People as Expressed in their Literature" to the Korean Alphabet, "Fundamental Problems of Societies in Transition with Special Reference to Korea," Public opinion and the normalization of relations between Korea and Japan, Reform movements in Korean journalism, Korean music and Korean birds. These were supplemented by lectures on several southeastern Asian countries including Burma, Ceylon, Laos, Thailand and Bali and Java --- and a little further afield India, mainland China and the Soviet Union.

Our trips included 1 one-day ones, and six over week ends, in addition to treks to such old favorites as Mt. Sorak and Cheju-do, each of which we visited five times, the annual cherry blossom viewing at Chunhae which this time turned out to be almost the right week end (and no rain).

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as Mirak) to An Chung-kün 安重根, the Korean nationalist who was put to death by the Japanese for having assassinated Ito Horibumi at Harbin in 1909.

A graphic illustration of religions syncretism is Ilsingyo 一心教. This curious sect, which was founded by Kang Tac-sōng 姜大成, was once discredited by the government and has changed its name since Choi Jai-sok conducted his survey of Sindonac. It is known today as Yudo 儒道. Its headquarters are at Namwon 南原, in north Cholla province, a town much better known as the setting for Korea's favorite romantic Yi dynasty story, Ch'unhyang chōn 春香傳.

In May of 1967 I was invited to attend a national convention of this Yudo faith, the only foreigner ever so permitted. The program started at 2:00 a.m. in a simple courtyard situated near a remote canyon. About one hundred and fifty members were assembled in seated positions upon the ground. The men were donned in topknots and horsehair hats, the boys under 21 years of age wore long queues reaching down to their waists, as did all the females. The congregation chanted songs in unison, sometimes reaching a fervent emotional pitch, calling upon heaven (ch'ōn, 天) and earth (chi, 地), the mountain god (san sin, 山神), and the dragon spirit (yong sin, 龍神). They sought for the blessing of the spirits of all mountains in every province of Korea, as well as the Mountain Spirits of China, England, America, Russia, India, France, and the Western countries, and every land under heaven. They rededicated themselves to morality and virtue; to the practice of the way of heaven (haeng do ch'ōn 行道天), the practice of the way of man (haeng do in 行道人), the practice of the way of the spirits (haeng do yōng 行道靈) and to the practice of the way of god (haeng do sin 行道神). They reaffirmed their belief in the ethics of Confucianism, with much bowing and prayer before the portrait of Kang Taesōng. After a silent procession to the founder's grave, and a moment of devotion there, we returned to the courtyard. Then came the big surprise. The presiding

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... asked me if I believed in the second coming of Christ, and if I would like to meet Jesus before the sun came up. When I replied that this would prove to be a very invigorating experience, I was ushered into the presence of a young Korean gentleman who acknowledged himself as a reincarnation of the historical Nazarene.

One last observation on the subject of syncretism. Shamanism is the primitive ethos of the Korean people. It is the basic instinct of the masses, especially in the countryside. All Korean religious ideas and ceremonies are influenced by it, and at some point coalesce with it. All successful religious movements in Korean history have drawn upon strong Shamanistic underpinnings. And such is certainly true of the New Religions.

A basic feature of Shamanism (which has assimilated much from Buddhism, and vice-versa) is the medium, the Mudang 巫堂 or Paksu 朴수. By means of incantations, secret formulas and trances, this person performs miraculous feats and insures good fortune. He (or she) is capable of influencing the spirits and assimilating their powers and personality. He is infused with supernatural enlightenment. Thus Shamanism can join with Buddhism (in the Miruk and Yongwhagyo 龍華教 sects) and transform Kang Jingsan into the Maitreya Buddha of the Kumsan temple 金山寺, where he is now an object of worship. Or in the Zen (called Sōn, 禪 in Korean) influenced sects of Boch'ōngyo 普天教, Samdōgyo 三德教, and Bohwagyo 普化教, Jingsan can become the Lord of the Nine Heavens. And more to the point, his three wives could commune with him after his decease, and themselves become instruments of divine power.

The Tong-il church and Chōndogwan obviously contain the trappings and doctrines of Christianity, but their life blood is the spirit of Shamanism. Mun Sōn-myōng 文鮮明, founder of Tong-il, has taken Jesus' place in the Holy Trinity, and his bride is the holy spirit. He is the great

Congress of Orientalists at Ann Arbor entitled "The Patri-lineal Descent Group in Korea and its Function. Professor Choi has written two books, *Korean Social Character*, and *A Study of The Korean Family*, and more than a score of his scholarly articles have appeared in the academic journals. His study of Sindonae originally appeared in Korean in *Asia Yōngu* (亞細亞研究) The Journal of Asiatic Studies, Korea University, Number I, June 1950, pages 143-178).

Benjamin B. Weems was born in Kaesōng, Korea, of American-born missionary parents. He has had many years of experience in Korea and is best known for his monographic work on Ch'ōndogyo, *Reform, Rebellion and the Heavenly Way*, published in 1964 by the Association for Asian Studies. Mr. Weems received his B.A. from Duke University in 1935 and an M.A. in Education in 1939 from the same institution. He received his M.A. from Georgetown in International Relations in 1955. Mr. Weems has a very productive background in government work as an analyst and writer, and is at present Assistant Program Officer-Economist, Agency for International Development, USOM, Korea.

Choi Syn-duk (Ch'oe Sin-dök, 崔信德) is an Associate Professor of Sociology at Ewha Women's University in Seoul. She received her undergraduate education in Korea at Ewha and did graduate work in social science at the University of Chicago where she received an M.A. degree in 1957. After her return she served as Advisor in the Education Division of USOM, and in 1961 accepted an assistant professorship at Tanguk University. In 1963 she joined the faculty of Ewha University. Professor Choi has written books and reports on Korea in American subjects and has published articles of Korea in *College Sociological Review* and *Journal of American Studies*. She is currently an assistant professor at Ewha Women's University.

LEADERSHIP AND ORGANIZATION IN THE OLIVE TREE MOVEMENT

by Felix Moos

The existence and activities of "New Religions" are matters that no treatment of present day Korea or Japan can ignore. These "New Religions" include in some aspects some of the most vital forces in modern Korean life. Their vitality has been especially evident in the postwar period during which many socio-religious movements have arisen, temporarily flourished, achieved considerable influence and power, and some quickly died.

The Korean terms *Shinhung Jonggyo* (신흥 종교) and *Sin Jonggyo* (신종교) "Newly Risen Religions" and "New Religions" are terms often used to describe these movements, and although their meaning and significance is quite generally understood, exact delimitation is not very frequently made clear.

The problem perhaps centers primarily around two fundamental concepts relating to the meaning "new" which in itself is a relative term. At what point does the new become old, traditional or established as an institution? In terms of content, at what point does a body of doctrine of an organization become a "new religion" rather than another sect, or faction within a larger religious tradition?

In the West, we have faced and are still facing a similar problem of terminology in regard to "cults," "sects," etc. In what precise classification do Shakers, Mennonites, or Unitarians belong?

For present analytical purposes the term *Shinhung Jonggyo* and *Sin Jonggyo* movements having come into prominence after World War II. Whenever a culture has periods of accelerated change, and during these periods, members of that culture create new movements, the question arises as to what degree these movements are "new" and "newly risen" and what degree

shown a unique and significant capacity for arousing sincere public enthusiasm and consequent civic action in a period when both traditional values are discredited and new values have not yet been functionally assimilated.

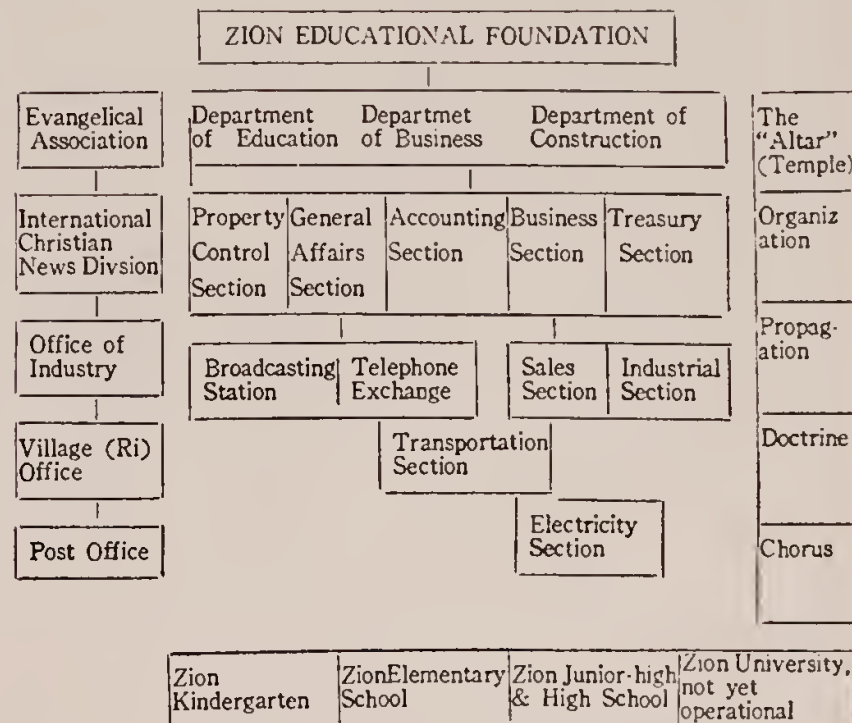
While postwar Korea has not given rise to as variegated a spectrum of "New Religions" as has postwar Japan (*Shinko shu kyo*) nevertheless there is clear evidence of a parallel emergence in Korea of vital, dynamic and popularly appealing religious movements.¹ These new religious cults in Korea have not only helped to fill the psychological vacuum resulting from the end of the Japanese occupation and the subsequent liberation of Korea in 1945 but also have succeeded in providing a seemingly hopeful and more secure psycho-economic future to many hitherto economically depressed and hopeless individuals.

Achieving a satisfactory understanding of these movements is not an easy task. There still exists a definite lack of adequate field work-based source material. This is not only true in the sense that we lack data for a comprehensive study of Asian New Religions but also, and perhaps even more important, we lack data for any cross-cultural studies involving Korea. Certainly it could be said that among East Asian cultures Korea is and has been the step-child of ethnologists interested in that particular area of the world.

The somewhat stormy movement of the "Olive Tree," as *Park Changno-kyo* is also sometimes known, has built a boom town (Christian Town I) at Sosa for more than 20,000 of its followers, and has established a heavy industrial complex some ten miles from Seoul in a relatively short time. On

- 1 On January 15, 1964, the Korean Ministry of Education assailed *Soka Gakkai*, one of the most powerful and widespread Japanese "New Religions" as illegal under South Korea's domestic laws. *Sōka Gakkai* advanced to Korea in 1963 and had by the end of the same year established at least eight branches in major cities throughout South Korea. In Taegu South Korea's third largest city, *Sōka Gakkai* claimed a membership of some 1,000.
- 2 For example, the military government approved on May 24, 1962 a additional housing project on some 100+ acres acquired by the movement for this purpose

July 20, 1952, a second "Christian Town" was begun on a 100-acre territory at Tokso by the Zion Foundation, a name which the movement adopted for its "external" relations. This foundation with its reaching implications is organized as follows:



This foundation and its organizational network is the core of the movement begun by Park Tae Sun, which, amid great political movement, now claims an estimated membership of over 1,800,000 throughout the Republic of Korea.

Without foreign aid or government subsidy, a practice not usual to present-day Korea, the movement was able to build the first town in some eight months beginning in November 1957 when the first housing project comprising some 70 units was completed.

Government reaction under former President Rhee was swift and severe almost from the beginning of the movement.

Park was jailed repeatedly on diverse charges from "traitor" to "communism". The second Republic under Chang Myon also looked with great disfavor on any expansion of the movement because of increased power of National Assemblymen associated with it. Park Chung Hee, leader of the May 1961 military revolution and the current Third Republic President, on the other hand has given the movement a rather free reign in the development of "Olive Treeism".

"Christian Town I" in Pumbak-ni some ten miles from Seoul, was built soon after the local Presbyterian authorities had expelled Park Tae Sun as a heretic. It was at that time that Presbyterian Park became Elder Park around whom devout followers started gathering from all parts of South Korea.

By 1962, the "Olive Tree" was blossoming in Christian Town I to the extent of some 50 large (by Korean standards) factories, six modern apartment house complexes, schools ranging from Kindergarten to High School, and over two thousand modern housing units. The movement also provided its believers with a post office, a police station, a motor pool and a fire station, all manned by government personnel who were at the same time members of the "Olive Tree". Each of the six apartment buildings houses 120 families which rent space on a money deposit basis (key money).

The factories managed by the Zion Foundation produced by 1962 some 50 items ranging from a special brand of "Christian" caramels and cake to pianos and engines. Other products include fluorescent lamps, soft drinks, artificial flowers, underwear, toys, soya sauce, cosmetics and soap, all marketed under the brand name "Zion" and often sold by saleswomen who live in the town. Daily output amounted in 1962 to some 500,000 won (\$1=130) worth of underwear and 700,000 won worth of confectionary goods. It is interesting to note that a considerable amount of underwear and soya sauce required by the Korean Armed Forces was or still is supplied by "Zion" factories. "Zion" brand underwear has long since made its debut in South-east Asia, and the artificial flowers

manufactured by the believers are now reaching the United States in increasing quantities. The economic future for the movement looks even brighter. Industry is becoming more diversified and large scaled developments are nearing completion in the new industrial complex which the Foundation is constructing on the bank of the Han River some fifteen miles east of Seoul at Tokso. While light industrial plants have become operational there, the Foundation continues to build factories for the production of cement, glass and steel. An 85 foot steel boat was completed at one of the plants to facilitate "Zion" sponsored transport of passengers and cargo between the industrial complex and the mother town. A railway siding is also now becoming operational. This particular 30 acre site was chosen by Elder Park personally while he was flying over the area on his way to Pusan on a missionary trip.

Unskilled workers at the "Zion" plants were paid 1,200 won per month in 1962 for a twelve-hour day six days a week, and though skilled labor is paid somewhat more, these figures were far less than standard wages on the Korean labor market. The believer-workers explain that the extra four hours, above the standard eight hour day represent purely voluntary service. A woman worker remarked: "We built this town, and thus we are employees and employers at the same time. We are happy to work overtime for ourselves."

Apparently such devotion stems from an unquestioning faith in the foresight and leadership of Elder Park. His followers claim that he has worked more miracles than all the saints of Christendom together.

Park Tae Sun was born in Yöp nam ri, Dök Chön, Pyön An Buk Province, North Korea. Not much is known about his early life except what he himself tells in an Horatio Alger-like autobiographical sketch: "My home life is anything but blessed from the very beginning of my life. From the the time of my birth my father did not return home except when he needed money. My mother died when I was 9, and I had no one left. I then decided to turn to the Presbyterian

church, and I started to attend the Dōk Chōn Sunday School. I graduated from Elementary School. However, due to the lack of money I had to wait to attend High School. I thereupon made up my mind to go to Tokyo and to continue my studies in Japan. While in Japan, I worked as a milkman and newsboy, was treated very badly but did manage to graduate from Technical High School after attending it at night. I was often hungry and repeatedly contemplated suicide. However, adversity made me wise, helped my future, and was most profitable for me. After graduation I was even able to operate a small precision tool company at Kurata." It is perhaps interesting to note some of his more personal anti-Japanese sentiments which are quite obviously very much in tune with the post 1945 emotional nationalism of his Korean compatriots. He says, for example: "I never committed adultery, even in that obscene city of Tokyo, though I was single and all alone.

"Japanese women are generally ladies of easy virtue,³ and furthermore in the year of Showa 19(1944) there were abundant young ladies in Tokyo since most of the young men had been drafted. Once when I was taking a bath by myself at a hot spring, a young Japanese girl joined me. Being very afraid of her and shocked by her boldness, I ran away. It was easy to commit sin in Japan but I never did." The shock of this experience apparently remained with him for some time as witness his own account of the overabundance of modesty with which he faced his bride-to-be for the first time: "My character was such that I could not talk to women. When I had an interview with a prospective bride (who is now my wife), I was too shy to speak to her at all."

Park Tae Sun returned to Korea in 1944, became a regular attendant of the Namdae Mun Presbyterian Church, and started the "Korea Precision Machine Company" at the Sack (Seoul), employing at one time some 340 workers.

3. The same type of the story was told by another Korean who had been in Tokyo for a long time and who had been in the same city as Park Tae Sun.

apparently prepared him more than adequately for his later managerial responsibilities in the "Olive Tree" movement. In 1954 Park became an elder in the Chang-Dong Presbyterian Church in Seoul. About the same time he began to be seen frequently in the retinue of a Korean woman evangelist in her fifties who was known for her faith healing of the insane, blind, and mute. Apparently pressed by these more important activities he transferred title to his company to his elder brother.

He states of this period: "After having been a faithful church-goer for over twenty years I began to feel that the sermons which I was hearing were not fit to God's will. I asked many questions, but none of the ministers could give me a satisfactory answer. I thus became to believe that I should receive God's power from him directly."

In April 1955, a big revival meeting was held for ten days at Namsan Park in Seoul under the auspices of the Korean Revival Association, Park being one of the main speakers. It was an eventful meeting attended by some 20,000. During this meeting, Park claims he received a vision of what he terms the "holy fire" and the "fresh water" both coming directly from heaven. One individual who attended, Yim Young Shin, a former Minister of Commerce and Industry and President of Central University is cited in an article by Kim Kyung Rai⁴ to have actually smelled a strange "sin-burning odor" during one of Park's revival sermons.

Kim Kyung Rai describes one of the meetings as follows: "The meeting began at 4:00 a. m., the crowds having come from far and near and having spent the whole night sitting on the ground waiting. After Park's arrival, the crowd sang hymns for an hour while clapping their hands violently. When Park descended from the platform wearing only a shirt, the crowd bowed and prostrated to greet him. Now get

4. See the article "The Revival Meeting at Namsan Park" in the Korean Revival Association Bulletin, No. 1, 1955.

at the same time massaging a man's head whom Park's helpers had singled out for him as a cripple. One moment later, the same shouted, 'Here stands a cripple who has not stood for thirty years,' Hundreds of people hearing this began to applaud. Park continued to walk among the crowd massaging heads and limbs. when the sun rose he returned to the platform and one of his helpers announced, 'One thousand were healed this morning by Elder Park,' and again the crowd applauded."

Park's own particular method of faith healing and accompanying prayer developed during this period are referred to as "Anch'al"(touch of peace), involving a vigorous massage by Park by which he is said to transmit his divine power to the afflicted individual. Water with which Park washed his feet came to be a cure-all which would lead whoever drank it to "eternal life." It was during this initial period of the movement that Park's followers started to call him "Olive Tree," Spiritual "Mother," and the "Righteous Man of the East." He himself declared in some of his sermons that he is the "one from the East" of whom already Isaiah had spoken.⁵ Park himself interprets this to mean that the "East" is Korea and the "coast lands" of the same Bible Passage refer to Japan. He explains that the "two Olive Trees" and "the two lampstands" refer to himself. As a result the hymn "Joy to the World! The Lord is Come!" was changed by his followers to "The Olive is Come!"

The complete verse⁶ "Listen to me in silence, O coast lands; let the peoples renew their strength; let them approach, then let them speak; let us together draw near for judgment. Who stirred up one from the East whom victory meets at every step? He gives up nations before him, so that he tramples kings under foot; he makes them like dust with his sword,...

5 "Who stirred up one from the East whom victory meets at every step?" *Isaiah* 41:2

6 "Listen to me in silence, O coast lands..." *Isaiah* 41:1 translated in the Korean bible simply as "islands", (Japan).

Park's interpretation does not only mean that he is the "one from the East" but also implies that since Japan was defeated in WWII it is now in silence." He argues that "After all, a righteous one must appear in Korea," a pronouncement well in concert with the latent nationalism in the movement coupled to Park's previously referred to anti-Japanese feelings.

The verse "These are the two Olive trees and the two lamp-stands which stand before the Lord of the earth. And if any one would harm them, fire pours from their mouth and consumes their foes;... Park's interpretation further assumes added implications by inferring from the commonly accepted interpretation of this passage in which one of the two olive trees refers to Moses representing the Law; and the other representing Elijah...the representative of the prophets. Park believes that he is not only representing the "true" law but that he is at the same time the one and only prophet and interpreter of this law.

In 1956 while Park's following grew in direct proportion to his ability to hold revival services, the Presbyterian church (Kyöuggi Province Assembly) formally expelled him as a heretic. Since then the movement professes a superadominational Christianity, and Park himself maintains that he is in fact a truer Christian "than the Christians who denounce me. Park since then has lived in the center of controversy. He has been accused of being a charlatan, a heretic, a swindler, and a murderer. In 1959, Park was sentenced to 2-1/2 years in prison for injuring sick followers in the process of Anch'al in addition to defrauding them of "offerings."⁷ However, perhaps due to his increasing political power, Syngman Rhee's Liberal regime pardoned him shortly before the later proven rigged elections of 1960 which lead to the downfall of Syngman Rhee and his regime. Park's difficulties were not over. He was jailed by Chang Myun's government,

7 *Rev.* 11:4

8 According to the *Jookan-Hymang* (Weekly Hope) of April 2, 1956 Park had collected, to the end of March 1956, some 7,000,000 won (\$140,000). *J. L. n. Hymang*, April 2, 1956 p 7.

wife, participating in the management of the movement after having left the Presbyterian Church himself. Women followers were observed to be especially eager to offer whatever possessions they had—rings, watches, clothing. Some ardent believers were even seen shedding their skirts during revival services since they had nothing else to give. Housewives left their families for good, husbands deserted their wives and children—donating in the process all their worldly possessions to gain “eternal life from sin.” To this, a movement leader remarked: “Of course there is no extortion involved, we just accept what they offer voluntarily”.

The movement's services are conducted in form much like Presbyterian ones. However, they are characterized by rapid hymn-chanting accompanied by frenzied hand-clapping that continues for hours. One observer describes it as follows: “They used drums, and even beat them at midnight. The neighbors were disturbed in their sleep. They clapped their hands whenever they sang hymns; the sounds could be heard from miles away.” Like some other Korean Protestant groups, the movement bans tobacco and alcohol.

It also prohibits the eating of pork and peaches “for the pig is an animal of greed and the peach is the fruit with which the serpent tempted Adam and Eve in the garden of Eden.” (It could not have been the apple since that is a valuable cash crop for the movement).

As to the future of the movement after the death of Park, the writer was informed: The Olive Tree is immortal, the last day of the world will come within his lifetime. Park in his sermons is careful not to distinguish between mortality and immortality, except when he deals with “non-believers” who are “not worthy of immortality”. In a sense, Park's followers cannot lose, since for them, unlike for most other Koreans, “the Elder” is creating a modernized, but still Korean paradise only some ten miles from Seoul.

As in Japan in such movements as *Soka Gakkai*, the Korean long accustomed to communal patterns coupled to a

tightly knit family system, finds in his increasing loneliness and misery hope in this “New Religion”. The believer is provided with a faith to persevere, and what is most important, his new activist approach to religion means not only prized economic security but less time for morbid introspection. Movements in Korea such as “Olive Tree” or *Tong-Il gyo* serve as deliberate, organized and conscious efforts to integrate traditional patterns with the plethora of outside influences unleashed by sudden socio-economic changes in a given situation of a given society. Such traumatic shifts may not only include war, revolution, liberation from colonialism, occupation but also any enforced acculturation in general.

It is in this light that one must therefore examine these phenomena which may provide a most useful scholarly insight into the process of culture change especially in the vigorous activism and the remarkable totality of commitment which adherents of “Olive Tree,” “Tong-Il gyo”, and *Soka Gakkai* exhibit.

From the standpoint of the anthropological observer, while these features which are readily characterized as “aberrational” seem often most attractive for description, what may be far more significant is the role of movements such as *Park Changno-gyo* is providing an indigenous source through which the multiple effects of the western impact can be focused to the overall and necessarily desirable aim of cultural revitalization.

9-21-75

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MOON MOVEMENT OPENS SEMINARY

Institution Is on 245 Acres
in Dutchess County

By **GEORGE DUGAN**
Special to The New York Times

BARRYTOWN, N.Y., Sept. 20—The Rev. Sun Myung Moon, the evangelist who founded the Unification Church 20 years ago and who filled Madison Square Garden to overflowing with his followers last September, opened his church's first seminary today in the rolling hill country here near Red Hook in Dutchess County.

The seminary, a former Christian Brothers (Roman Catholic) institution, was purchased by the Unification Church a year ago for \$1.5-million. Its buildings and facilities spread over 245 acres.

The Moon movement, which stresses the unity of Christianity, recently purchased the former Columbia University Club building at 4 West 73d Street in Manhattan. The church also owns more than 230 acres near the Tappan Zee Bridge in Westchester County and a town house at 18 East 71st Street in Manhattan.

Highlights of Ceremony

Highlights of today's formal opening ceremony included a traditional procession of robed faculty members, the 57 students registered for the seminary's first class and Mr. Moon and his wife.

Four of the five faculty members hold posts in established churches. One of them, the Rev. Dr. Thomas Boslooper, a graduate of Columbia University and Union Theological Seminary, and a minister in the Reformed Church in America, said in an interview that the Unification Theological Seminary was a "symbol of unity in the Christian church" and that Mr. Moon was endeavoring to discover a "common meeting ground between the oriental and occidental worlds." Dr. Boslooper is the seminary's professor of biblical studies.

The seminary's faculty members who are not members of the Unification Church are Dr. Sebastian Matczak, a graduate of the Sorbonne, a Roman Catholic and professor of philosophy; Dr. Frank Elmo of Fordham University, a Roman Catholic and professor of religious education and Dr. Warren Lewis of the New York Theological Seminary, a member of the Disciples of Christ denomination and professor of church history.

Therese M. Stewart, dean of the seminary, said the school was in the process of obtaining state approval, but would have to wait for "several" graduating classes before gaining accreditation from the American Association of Theological Schools.

The seminary offers a two-year Master of Religious Education program in theology, biblical studies, church history, religious education and philosophy.

Critics charge that Mr. Moon falsely represents himself as a Christian and that his organization manipulates young followers who work long hours raising funds on the street in the belief he is the Messiah and can save the world. Mr. Moon does not deny or avow that he is the Messiah.

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July 15, 1975

Mr. James Gannon
Producer
NBC News
30 Rockefeller Plaza
New York, N.Y. 10020

Dear Mr. Gannon:

Thank you for your letter of June 19. I wish I could have seen your NBC documentary on Sun Myung Moon. Whether I have the kind of further information you need I am not sure. Documented material on the Unification Church comes very hard. They protect their trail rather closely.

1. We have no information on Moon's relationship with the Korean government, or with the KCIA.

2. Moon's Christian background is as follows. He was born in 1920 of Korean Presbyterian parents, but we have no record of his own communicant church membership in the Korean Presbyterian Church. When he was a teen-ager in high school in Seoul he attended a Pentecostal church. At age 16 he claimed to have special revelations. Ten years later, in 1946, he established his own independent church which he called the Broad Sea Church. He has, therefore, not been officially ex-communicated from any denominational body that I know of. He has, however, been roundly condemned by all major Korean denominations. Most recently is a public statement by some ten Korean denominations in June 1975. On April 22, 1972, his movement was publicly disavowed and condemned by the Korea National Christian Council. I think the earliest public denunciation by the Korean denominations was in 1956.

3. Moon's sex history. This is something you will not get documentation for. A thesis by the Rev. Yun-Ko Ye, written for Princeton Seminary in 1959, outlines and documents some of his early record of sexual promiscuity on page 37 following. The thesis is entitled: "A New Cult in Post War Korea." It deals mainly with the "Olive Tree" cult but includes the Unification Church.

As you probably know, the charges for which he was arrested in North Korea did not necessarily involve immorality. But on July 4, 1955 Moon and other leaders of his sect were held for three months by the police in South Korea on charges of "communal sex".

4. There is no accurate count of Moon's following in Korea. It is undoubtedly less than the 300,000 claimed but undoubtedly more than the 3,000 to 5,000 figure someone quoted to you in the States. Perhaps a more realistic figure would be between 100,000 and 200,000.

5. I do not have any information on the Movement's strength in Japan.

I will keep looking for more information for you and may follow this up later with another letter. We will be looking forward

Mr. James Gannon

-2-

July 15, 1975

with interest to whatever information you are able to gather about this troublesome figure.

Power to you.

Sincerely yours,

Samuel H. Moffett

SHM:mas

cc: Dr. L. Newton Thurber
Dr. S. R. Wilson

KOREA'S 'JOHN THE BAPTIST'

*Mystery and Controversy Surround
Founder of New Religion*

By FRANK CHING



Sun-Myung Moon and



Mass rally against Communism sponsored by Unification Church last June

THE Korean people are the ones chosen by God," the conservatively-dressed minister thundered to the mass of humanity packed into Seoul's May 16 Plaza. "Korea is the cradle of the new civilization that God wants. Therefore Korea is the country where God will make an end of his work of providence in a unification of world civilization."

The speaker, the Rev. Sun-Myung Moon, founder of the Unification Church, was addressing a mass anti-Communist rally last June that was held to demonstrate the church's strength. In spite of heavy clouds threatening rain, 800,000 believers, including citizens from 60 different countries, swarmed to the plaza to hear the charismatic Mr. Moon.

It was an impressive showing for the Unification Church, formed barely 21 years ago, and one of more than 250 new religions to appear in Korea since the end of World War II. The church now has a



Confer their blessings upon 1,800 couples last February in largest mass wedding sponsored by Unification Church

claimed following of three million around the world, with about a third in Korea.

The headquarters of the church are now in New York, where Mr. Moon has established residence in a US\$850,000 estate. The church, which has been involved in a number of controversies, now has regional churches in 40 countries and missionaries in 120.

Teachings of the Unification Church have angered theologians and leaders of orthodox Christian churches. The doctrines have been condemned as heretical and Mr. Moon himself branded as "an agent of the Devil."

Perhaps what angers Christian churchmen most is the fact that, while Mr. Moon calls himself a Christian, he preaches that Jesus had failed in his mission and his death on the cross, far from having been the will of God, was "a mistake." Because of this, he preaches, another Messiah is coming to the world to complete the mission, and that Messiah will

appear in Korea, not the Holy Land.

Mr. Moon also puts his own twist on the doctrine of the Trinity — the Father, Son and Holy Spirit. The Holy Spirit, he teaches, is the daughter of the Father, and the spouse of the Son. Married couples, he says, must strive to form their own trinity, with God at its head.

Yet the most controversial element about the Unification Church is not any of its doctrines, but the private life of its founder.

Mr. Moon was born in 1920, in what is now North Korea, and lived in the north until he was 30 years old. He crossed over to South Korea in 1950 after United Nations forces had moved north and freed the inmates of Hungnam Prison, where he was being held.

It is known that he was imprisoned twice by the North Koreans and, in the 1950's, he served another prison term in South Korea.

According to his followers, Mr. Moon

was imprisoned by the North Koreans because of his religious activities and in the South because of trumped-up charges brought by Christians who were envious of his success.

His critics, however, have a different story to tell. According to them, Mr. Moon was imprisoned twice in North Korea not because of religious persecution but for adultery, once for 100 days and, the second time, he was sentenced to five and a half years. Several years after moving South, he was arrested and imprisoned, again reportedly on a morals charge, this time involving college girls.

UNIFICATION Church leaders interviewed in Korea depict Mr. Moon as a deeply spiritual person who is unwilling to take his detractors to court.

"They concentrate their attacks on Mr. Moon, thinking that when they push him down the Unification Church will collapse," said Kim Young Whi, president of

the church in Korea. "Whenever a new religion starts, there is always persecution from established religions."

Even if this is true, why are Christian leaders so vehemently opposed to the Unification Church? "The Christian doctrine is based on the crucifixion," Mr. Kim explained. "We teach that Jesus Christ did not come to be crucified. Their teachings collapse if this is true."

"We think when God sent Jesus Christ, he sent him as king of kings to lead people to the kingdom of heaven on earth," Mr. Kim went on, explaining his church's teachings. "But Jesus was persecuted and crucified. It was neither the will of God nor of Jesus himself."

The sex allegations against Mr. Moon may arise in part from his version of a Christian doctrine, that of original sin. According to Mr. Moon, Satan had sexual relations with Eve, thus polluting her blood and that of all future generations. To be saved, one's blood has to be purified.


Critics say that Mr. Moon, at least in the early days, engaged in ritualized sexual intercourse with women followers as a means of "purifying their blood." Church officials hotly deny this.

At any rate, the conventional way of purifying the blood now is through mass weddings. Last February, the biggest mass wedding of them all was held, when 1,800 couples from 20 countries were married in Seoul.

A woman who asked not to be identified in print described her own participation at a mass wedding.

"The ceremony was presided over by

September 18th Could Be Your Re-birthday. Rev. Sun Myung Moon



Advertisement for a 1974 New York rally. The text includes: "The New Future of Christianity", "For free tickets and information, call (212) 686-6673", "madison square garden 7p.m.", and "Pennsylvania Plaza, 7th Ave., 31st to 33rd Sts." There are also several columns of smaller text and a small photo of a crowd.

"The New Future of Christianity"
For free tickets and information, call (212) 686-6673
madison square garden 7p.m.
Pennsylvania Plaza, 7th Ave., 31st to 33rd Sts.

Advertisement for 1974 New York rally

our master, Mr. Moon, and by Mrs. Moon," she said. "Reverend Moon asked questions of the brides and grooms, such as 'Will you truly become a wonderful and permanent couple?' and 'Will you assume responsibility for any evil deeds?' He prayed after getting the answers, and when it was over everyone present gave three cheers."

Then she discussed a ritual that is puzzling to many outside the church — the beating, in private, by newlyweds of one another. She said:

"In the evening, after the celebration, we have the beating. You see, after being

married by Reverend Moon, we are blessed children of God, and when children make mistakes, their parents beat them. After we become God's children, he beats us." The couple, using "indemnity bats" — similar to baseball bats — aim blows at each other's hips.

Prof. Tak Myung Whan, author of "New Religions in Korea" who has spent years studying the Unification Church, says that Mr. Moon presides at mass weddings ("a symbolic sex ceremony") because to his followers "Moon is a perfect man; like Adam, he has no sin."

Although the church has established hierarchies in Korea and elsewhere, Mr. Moon is the only one authorized to conduct weddings. That is one reason why mass weddings are necessary.

Interestingly, when Mr. Moon himself remarried in 1960 — after divorcing his first wife — he conducted his own wedding service because, in the words of Mr. Kim, "he is closer to God than anyone else on earth."

Now Mrs. Moon — she was 18 and he 40 when they were married — presides with her husband at weddings since, it is explained, in God there are both male and female characteristics, and a man alone cannot give God's full blessings.

Another interesting feature of the mass weddings is that, for the most part, the bride and groom do not choose each other: it is Mr. Moon who decides for them.

A church official, asked about this practice, said it was true that most church members rely on Mr. Moon's judgment when selecting a lifetime spouse. "Mr. Moon is able to tell spiritually if two people belong together," she said.

When it is pointed out that, in spite of his spiritual gifts, his own first marriage had ended in divorce, church officials put the blame on the first wife who, they say, did not understand the "great mission" that her husband had to perform.

Professor Tak, one of Mr. Moon's most vociferous critics, asserted that Mr. Moon is not entitled to be addressed as "Reverend." "He's a false reverend," Professor Tak said. "In Korea, to be a reverend one has to be a graduate of a college or theological seminary. But Moon did not graduate from any seminary. He is a self-styled reverend."

ALTHOUGH Mr. Moon teaches that a second Messiah is about to come, he has not claimed to be the Messiah himself. Church officials compare him to John the Baptist, the precursor of the Messiah. According to Professor Tak, however, many of his followers "believe Moon is the second Messiah, and his wife



Members of congregation after Sunday service

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is the Holy Spirit."

Professor Tak, who said that 254 new churches have emerged in Korea since 1945, ascribed this phenomenon — which he said was worldwide — to several causes.

"Conventional religions and churches do not have enough answers for the ordinary people," he said. "They have no solutions to their problems. The people feel oppressed, feel that religion is for higher-class people."

"People's minds are confused because of political, economic and social problems and, in Korea, because of the threat of war," he added. "They feel the need for a new order. Also, many people are really ignorant of religion. They have no principles, no real concepts."

The Unification Church, he said, is one of the most powerful of the new churches. "The Divine Principle [a book written by Mr. Moon which is scripture to his followers] seems to be scientific and logical, so many people who do not know real Christianity are attracted."

Dr. Samuel Shin, head of the religion department at Seoul National University, was even more scathing in his condemnation of the Unification Church. Citing chapter and verse from the bible and learned publications, Dr. Shin, author of "Criticism of Heresies in the Modern Age," branded Mr. Moon's teachings as "religious prostitution."

"Mr. Moon is satanic," Dr. Shin said with feeling. "If he is just a person he wouldn't pretend to be God."

Dr. Shin, Professor Tak and other critics also point accusingly at the Unification Church's wealth. The church's businesses include the biggest ginseng tea company in Korea; the church also monopolizes the country's titanium industry and owns a company that produces firearms, among other things.

But Reiner Vincenz, president of the church in France and director of the One World Crusade, under which 700 young people travel around in two chartered jumbo jets to proselytize, bridled when asked about the church's holdings. "I don't know why people always bring this up," he said. "Compared with the Vatican the Unification Church is very poor."

The Unification Church, unlike most Christian churches, does not have baptism, and communion is given only once in a lifetime, upon joining the church. But it does hold regular services, on Wednesdays and Sundays.

On a recent Sunday morning, the main church in Seoul was packed with several hundred believers. The men and women were separated, and shoes were left at the

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COURVOISIER
COGNAC

'The Brandy of Napoleon'

door, Japanese-style. After the singing of militant-sounding hymns, an hour-long sermon was delivered by the minister, who was described as Mr. Moon's first disciple in North Korea and who now is head of the church's financial foundation. The sermon — delivered in Korean — was apparently very moving because toward the end, loud sobs could be heard coming from the women's section.

At the conclusion of the service, visiting members were introduced, rather like at a Rotary Club meeting. The visitors included a girl from Palestine, a Japanese man and a German couple.

The inside of the church was simply furnished. There was no cross, no candles and no incense. During the service, a donation bag was circulated and the members, who were casually dressed, dropped coins into it.

Aside from its extraordinary religious teachings, the chief hallmark of the Unification Church is its rabid anti-Communism. The church sponsors a number of anti-Communist organizations, including the International Federation for Victory Over Communism and the International Women's Federation for Victory Over Communism.

The church operates a Victory Over Communism training center, which trains church members as well as government servants. The course, which lasts four or five days, includes criticism of Communism, the situation in North Korea and countermeasures to be taken against North Korean spies. This year, more than 5,000 policemen and members of reserve forces have already undergone such training.

The Unification Church has run into problems overseas, including France, Britain and Japan. But the church's worst problem is in Taiwan, where preaching is now prohibited.

According to Mr. Kim, head of the church in Korea; the problems in Taiwan arose because many students who were converted quit school to devote themselves to church work and would not listen to their parents. The parents protested to the Ministry of Education, which took steps to curb the church's activities.

In spite of proselytizing difficulties, of destructive rumors and of the opposition of established churches, Mr. Kim adopted a philosophical attitude.

"If the Unification Church is true," he said, "it will prosper and multiply. But if it is against God's will, it will perish. So we do our best and leave the rest in God's hands. If we fight with Christians, then other people will laugh at us." ■



Korea Times Photo

Japanese believers of the Unification Church arrive at the Seoul Railroad Station yesterday for an international mass wedding ceremony organized by the Holy Spirit Association for Unification of World Christianity slated for Saturday.

Unification Church

Korea Times
Feb. 5, 1975

777 Japanese Couples Here For Int'l Mass Wedding

The first group of a total of 777 Japanese couples who are believers in the Unification Church founded and led by Mun Sun-myung arrived in Seoul yesterday for an international mass wedding ceremony organized by the church.

The ceremony to match at least 1,800 couples from 20 different countries from various parts of the world will be held Saturday at Changchung Gymnasium, presided over by Mun.

Countries to be represented in the wedding to prove the church's doctrine that "the world is one family" include the United States, Japan, Taiwan, Brazil, Argentina, Canada,

England, France, West Germany, Italy, and seven other European nations.

The sponsoring Holy Spirit Association for the Unification of World Christianity held its first big international mass wedding in 1970.

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... survey the excavation of an under-
ground gasoline storage tank at a Squirrel Hill
Exxon station, one of three in the Pittsburgh
area where explosives were planted in the tanks.

The FBI said the bombs were part of a multi-
million dollar extortion plot against major oil
companies. While none of the bombs went off,
authorities had to dig up each tank. (AP)

N.J. Commissioner Says

*Stars & Stripes
Oct. 1, 1975*

'Sect's Followers Beat Me'

NEWARK, N.J. (UPI) —
New Jersey's state insurance
commissioner, James Sheeran,
says he was beaten and gagged
for more than an hour by
members of a Korean Christian
church when he tried to take
three of his daughters home
from the church's New York
State Center.

Sheeran, in an interview
published by the Newark Star-
Ledger Sundry, said "I was
assaulted very viciously by the
director and a number of young
men from the ages of 20 to 30."

He said the incident occurred
on Aug. 28 when he tried to
remove Josette, 21, Jaime, 24,
and Vicki, 26, from the church's
center in Barrytown, N.Y. The
three were followers of Rev.
Sun Myung Moon, a South
Korean evangelist heading the
International Unification
Church.

"At times, I had somewhere
from 10 to 12 persons fighting
me. It was a brawl," Sheeran
said.

He added that his wife, Sally,
and their 14-year-old son, Jim,
were also assaulted and he

himself was beaten and gagged
by church members.

No arrests were made, the
commissioner said, but added
that he learned the Dutchess
County grand jury would
investigate the activities of
church members.

Test Pilots Pick Their 'Man c

BEVERLY HILLS, Calif.
(UPI) — A McDonnell Aircraft
Company pilot who performed
the crucial spin tests on the Air
Force's new F15 fighter has
been named test pilot of the
year by the Society of Exper-
imental Test Pilots.

John E. Krings was given the
1975 Iven C. Kincheloe award in
ceremonies Saturday night.

The Kincheloe award, named
in honor of an Air Force test pi-

lot who was killed in an airplane
crash in 1958, is presented each
year in recognition of "out-
standing professional accom-
plishment as a test pilot."

Krings, a 20-year veteran at
McDonnell, was project pilot for
the F15, conducting tests that
demonstrated that the fighter
could spin and fully recover.

The society's J.H. Doolittle
award, named in honor of famed
pilot Jimmy Doolittle, who led

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Moon Followers Have Solidified Their Base Here and Now Look for Respectability

BY ELEANOR BLAU. It has been just about a year since the benign face of a Korean man in a business suit gazed at New Yorkers from, it seemed, every billboard, construction site and subway station in the city. The color posters had been plastered about town to herald the appearance at Madison Square Garden of the Rev. Sun Myung Moon, a controversial evangelist whose followers regard him as the Messiah returned.

Since the well-publicized event on Sept. 18—which drew overflow crowds, although more than half left before his talk had ended—Mr. Moon and his Unification Church have greatly extended their roots by buying up property and, it appears, have sought respectability. At the same time, controversy has pursued them—most recently involving New Jersey's State Insurance Commissioner, James J. Sheeran, who says he was beaten up when he

sought one of his daughters at the sect's center in Barrytown, N.Y.

The Dutchess County District Attorney is conducting a preliminary inquiry into the episode and what he says are a number of other incidents. Moon spokesmen hope to refute Mr. Sheeran's charges today at a news conference that they say will include Mr. Sheeran's three daughters.

Other controversies about the Unification Church have been settled in the sect's favor or still are pending. A Washington, D.C., Superior Court judge ruled last month that the Unification Church did not use "mind control" techniques to hold an 18-year-old girl who rejoined the church after attempting to "deprogram" her from her Unification beliefs. Several weeks ago, three men were charged with kidnapping a 19-year-old Vermont woman as she solicited money for the church at a shopping center in Windsor, Conn. Her father

acknowledged ordering the men to seize his daughter, whose mind, he asserted, had been "completely suppressed by the church."

Church Challenging Decisions

The church also is challenging decisions by Tarrytown, N. Y., and nearby Greenburgh to remove tax-exempt status from its properties. During the past year, the sect has bought more than 250 acres of property in the area, where it already owned an estate. The church bought also the former Columbia University Club at 4 West 43d Street in Manhattan, a site intended as the national headquarters of the sect, which claims two million members worldwide including more than 25,000 in the United States.

The town of Greenburgh contends that only 1 per cent of the church properties are used for religious operations—the rest being used for business and politics.

The church has various businesses in this country—in addition to a shotgun manufacturing plant, a firm specializing in ginseng tea and other companies of which Mr. Moon is board chairman in South Korea. The town's claim of Moon political activities apparently refers to the church's support of Richard M. Nixon when he was threatened with impeachment and to its vehement anti-Communist position.

'Revelation' Cited

In a theology that, he asserts, derives from a revelation he received at the age of 16 Jesus Christ, the 6-year-old "prophecy" teaches that Satan seduced Eve, thereby spoiling what he says was God's plan for her to marry Adam and have "perfect" children. God later wanted Jesus to marry and have "perfect" children, but man again failed God by crucifying Jesus, according to Mr. Moon.

It is not so much the theology

that draws fire from distraught parents as it is what they contend are the cult's methods of conversion, authoritarian structure and interference with family ties.

Former members report they got meager food and sleep, worked long hours peddling on the street so that they "didn't have time to think" and were told Satan spoke through parents who prevailed on them to return home. One girl told the other day of having to run up a mountain and sing vigorously before Mr. Moon's identity as "Messiah" was revealed.

Whether this constitutes "brainwashing"—a charge that has been leveled against the Children of God and various other sects that have sprung up in recent years—is questioned by some critics of the church.

"Indoctrination" is the word we use," says Dr. Ernest Giovanoli, resident psychiatrist at

Northern Dutchess County Hospital in Rhinebeck. "I think a good case could be made to say every good Catholic is indoctrinated, or Protestant or whatever."

Dr. Giovanoli, who says he has observed some Moon followers in other than doctor-patient relationships, said yesterday that the movement did much good to some of the "lost souls wandering around" who seem attracted to it, in that "it gives them a purpose, structure [and] direction, although I don't agree with that direction."

Parents, he feels, object mainly because their children become alienated and the parents start asking themselves with guilt, "Where did I go wrong?"

A spokesman for the Unification Church, Michael Runyon, said yesterday that only a "minority" of parents objected to their children's membership in the church and that some

of those who did complain had been influenced by false reports spread by Ted Patrick and his associates.

Mr. Patrick, who could not be reached for comment, acknowledges organizing "rescues" from this and other sects, at least sometimes for a fee. Mr. Runyon contended that kidnapping had become a "profession" for Patrick associates who, he asserted, have actually begun soliciting parents for cases.

Whatever the merits of the

Kansas City Getting Help In Full-Scale Police Strike

KANSAS CITY, Kan., Sept. 30 (AP)—About 300 of the Kansas City Police Department's 323 officers have walked off their jobs in a wage dispute. Sheriff's officers, highway patrolmen and Kansas Bureau of Investigation agents have been sent into this city of 170,000

various charges against the church, it seems likely that First Amendment guarantees will protect them in many cases.

The New York State Attorney General's office last year released a lengthy report detailing charges made against the Children of God by witnesses in an inquiry but concluded it could take no action "at this time" because the sect was protected by constitutional guarantees of religious freedom.

to provide police protection during the strike. Judge Cordell Meeks of Wyandotte County District Court issued a temporary restraining order against the strike yesterday, but there was no indication that members of the Fraternal Order of Police planned to return to work.

The police began a sick-in action three days ago, calling in with the "blue flu."

Learn

Korea Herald Jan. 10, 1976

Chondo-gyo Rivals Stage New Clash

The rival factions of Chondogyo, a Korea-origin religion, again clashed yesterday when about 30 members from each sect met at the office of the chief administrator of the organization in Seoul.

The melee was broken up by

Warrant Asked For Delinquent Car Chauffeur

TAEGU — The Taegu District Prosecutor's Office yesterday sought an arrest warrant for a driver who was imprisoned on behalf of his car owner. He will be indicted on charges of helping hide a criminal.

The driver was charged in September last year, as a hit-and-run driver, and served about 100 days in prison instead of his car owner after receiving 100,000 won from the owner, the prosecution said.

The fact was brought to light when he made a confession that the criminal was his car owner instead of himself.

The driver was formerly rested on charges of running away after inflicting injuries requiring one-weeking treatment on a pedestrian.

The prosecution is also seeking arrest warrants for the car owner and two fellow passengers according to the former driver's confession.

School Bus Kills Seoul Teacher

A Seoul middle school nun teacher died in an accident involving her school bus Thursday night in Seoul. The teacher, Miss Kim Suk-3, of Ushin Middle School, was killed when she was run over by the rear wheel of the school bus while she was getting off the vehicle at 8 p.m., police said.

Police said that her skirt was caught in the door and she was dragged along as the bus

some 50 uniformed and plainclothes policemen.

Police took a guard of the main Chondogyo church in for questioning. The guard was identified as Kong Won-yong, 23.

The incident occurred when members from the faction of Kim Kwang-uk, acting supreme leader of the religious body, tried to force their way through a group from the rival side who was blocking the entrance to the chief administrator's office.

The latest development came while police were investigating the power struggle between the rival factions, which had earlier filed charges against each other. Choi Dok-shin, former Chondogyo leader, heads the faction opposed to Kim.

Break-In

Investigators said Kim charged Choi Don-shin, ex-supreme head of the religious body, and his followers with breaking into and occupying the main Chondo-gyo church in Nakwon-dong, Chongno-gu, Wednesday by force.

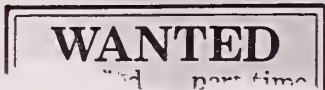
Choi and his followers presented a charge against four of Kim's followers, including Shin Dok-sun, chief auditor of Chondo-gyo, that they slandered Choi.

Choi insisted in his charges that Kim and his followers spread a falsehood that he managed personnel affairs unfairly and caused a difficult financial situation for the church by abusing its funds. Chondo-gyo means literally the "Religion of the Heavenly Way."

Choi added that as a result of the slander against him, he was suspended from his office as leader for one year last Dec. 19 by the religion's board of inspectors.

Last Wednesday, Kim and board inspectors of Chondo-gyo reported to the Chongno Police Station that their documents and seals were stolen when Choi and his followers occupied the administration office by force.

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Popul Increa

The government has reported a little success last year, edged by 5.3 percent, over the previous three years.

Seoul City yesterday tentatively counted

KASA Chief:

Winning Supreme

By Yu Jin-so

"The year 1976 will be a year of struggling and fateful Korean sports," Kim Kwang-uk, president of the Korean Amateur Sports Association (KASA), said yesterday.

"The year — the year — must see Korea win its supreme goal of Olympic gold medals at the coming Montreal Olympics. The nation has not won a single gold in the winter games since its independence in 1948," Kim said indignantly.

The KASA, the sports governing body in principle decided an "elite group" of athletes to vie in five out of 21 listed in the Olympics beginning in Seoul, Kim said.

The five sports — wrestling, judo (judo), men's volleyball and basketball — will be participated in by no-



Korea Times Photo

Guards supporting Patriarch Choe Tok-shin are arguing with the staffs of the administrative office of Chondogyo yesterday morning during a confrontation which developed to a conflict by force to occupy the religious headquarters.

Leadership Dispute

Choe Followers Take Cathedral of Chondo-gyo

The recent internal dispute between two rival sects of Chondogyo (Religion of the Heavenly Way) developed into a scuffle to occupy the grand cathedral of the religion in Kyongun-dong, Seoul, yesterday.

Some 30 young people supporting Patriarch Choe Tok-shin broke into the administrative office of the religion located in the grand cathedral yesterday morning. The men drove the chairman of the order's assembly Kim Kwang-uk and ten other staff members of the administrative office out of the grand cathedral by force, according to an official of Chondogyo.

After the occupation of the grand cathedral by force, Patriarch Choe, who was for-

ced out of the position by the order's assembly in December, held a press conference at 11:00 a.m. yesterday.

While blaming the rival sect led by Kim Kwang-uk, the assembly chairman, he said he could not wait any longer for the repentance of the rival sect.

Not to make the situation worse, quick action to take over the administrative office was necessary, said the patriarch.

Spending On Food

Spending for the people last year with a 10 percent increase in the

Account

Int'l Sugar Pact Extended Thru '76

UNITED NATIONS (AP) — The 1973 international sugar agreement, originally set to expire at the end of 1975, has been extended through 1976, the United Nations announced.

The international sugar pact last Sept. 30 decided to extend the 1973 agreement, with acceptances by parties representing at least two-thirds of the sugar exporting countries and two-thirds of the sugar importing countries.

Oil Hikes Interest

And, the government has launched a pan-national drive to curb energy use early this year to cope with the rise in oil prices. The government will impose strict curbs on energy consumption in government and industries production.

The government will extend

'Solve Issue

On

City Church Group Rejects Moon's Seci

By KENNETH A. BRIGGS

The Unification Church, headed by the Rev. Sun Myung Moon, last week lost its second bid to gain membership in the Council of Churches of the City of New York.

By a 31-to-8 margin, the council's board of directors, meeting at the Interchurch Center at 475 Riverside drive, agreed to accept the recommendation of its executive committee to exclude the Korean-based church. In February, a similar proposal lost by two votes.

Membership would have conferred a degree of establishment status as well as influence and visibility. Claiming to represent 1,700 Protestant and Orthodox churches, the council is the largest ecumenical body in the city. The church says its purpose in seeking entry was to help provide a united Christian front.

The debate over the church's application has gone on for several months. Controversy centered on the council's standards of membership, considered flexible, and whether Mr. Moon's theology and practice fit within those criteria.

Backers of the application argued that tolerance should

be granted toward unorthodox views and that the church's uniqueness had made it an object of unjust derision.

Opponents urged exclusion on the ground that Mr. Moon's doctrines — particularly those concerning Christ and salvation — were too far removed from acceptable thought.

Mr. Moon's critics also charged that the application was an attempt to add legitimacy to the church's campaign of intensive street evangelism.

"I don't think ours should be the first Council of Churches to give approval," the Rev. Kenneth Folkes, council president here, said during the half-hour debate.

Mr. Folkes said the church had threatened legal action if its membership was not approved. "I call that plain and simple blackmail," he said. "Let them put up or shut up."

Aidan Barry, leader of the New York branch of the church, said he would be "surprised" if the church took the council to court. He attributed the defeat to a threat caused by the church's rapid growth.

"This church started 20 years ago with five people," he said. "Now it has perhaps two million. Some people get afraid

of something like that."

Mr. Barry said there were 3,000 to 5,000 church members who met at the 10 centers in the metropolitan area.

Board members could not recall a similar rejection in council history and some were clearly upset by prospects of rebuff.

"This is a shallow, indefensible resolution for a council like this," said the Rev. Leonard Chapman of Grace Congregational Church in Harlem. "We ought to take them in, whatever our reservations."

Others vehemently denounced the church. An American Baptist official, the Rev. Edward Gunther, labeled Mr. Moon's doctrine of salvation "a frightful injustice to the whole Hebraic-Christian tradition" and his views of Christ "atrocious."

"I don't want to be a party to endorsing that kind of theology," Mr. Gunther said. He added that some Baptist churches had threatened to withdraw from the council if the Unification application were approved.

The executive committee of the Council met June 5 and voted 9 to 1 against the application after hearing results of a theological study of Mr. Moon's beliefs.

The Following Commentary is a Paid Advertisement

The Truth about the Reverend Sun Myung Moon

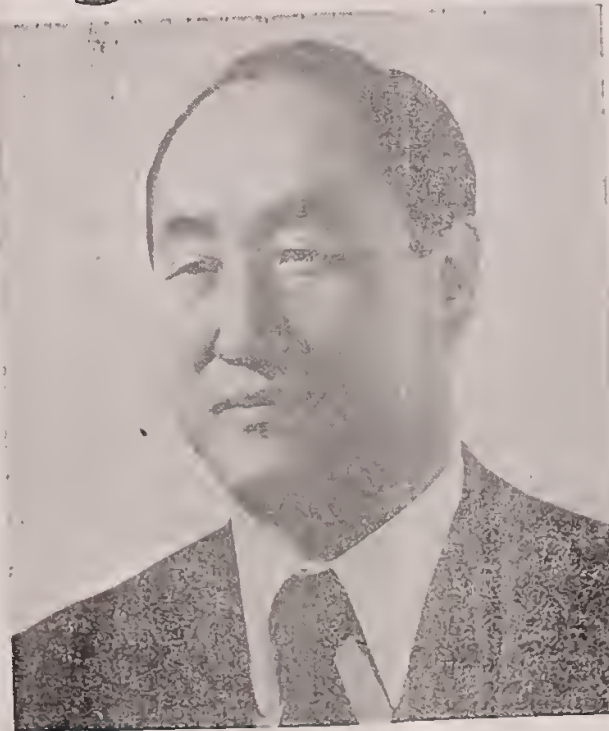
Recently there has been a great deal of attention focused on the Unification Church and our founder, the Reverend Sun Myung Moon. Much of this attention has been generated by our national speaking tours and the unprecedented growth of our membership. Because the message of Reverend Moon is new and unfamiliar it has quite naturally provoked some controversy. Like most prophets in history, Reverend Moon has been the object of attacks by some jealous religious leaders. Others, because they did not understand his purpose, have felt threatened by this rapidly growing movement.

Until this time, the Church has remained silent and has not issued a formal response to these attacks. We have had no desire to increase the conflicts in an already sadly divided religious community. However, recently these attacks have become increasingly vicious and have given the public a seriously distorted image of the Church. Thus, it is with a grave sense of responsibility that we must speak out and set the record straight.

THE MISSION OF THE CHURCH

The Unification Church is based on a new revelation from God given through Reverend Moon to prepare the world for the return of Christ. The sole mission of the Unification Church is to bear witness to this revelation and to lay a foundation for the Kingdom of God on Earth. In order to do this, answers to the most essential questions about the meaning and purpose of life must be found. The revelation received by Reverend Moon gives those answers. Therefore, we do not seek to be just another denomination, but rather to act as a catalyst to promote unity among all races, creeds and nationalities.

Everyone is aware that mankind is far from the Kingdom of God. Many people are caught up in a pursuit of wealth, power and personal gain. It is no surprise then that social responsibilities are neglected. The increase in crime, divorce, drug usage, pornography and the prevalence of violent ideologies all point to a society which has lost its purpose and direction.



Reverend Sun Myung Moon

There are many such families who have experienced

A PROPHET IS CALLED

The key to understanding the motivation of the Unification Church is to understand the background and motivation of our founder. Sun Myung Moon was born in Korea in 1920, when his country was dominated by a foreign power. He was raised a Christian, at a time when Christians were persecuted. Even as a child he prayed desperately not just to find a way to help himself or his family, but to help his nation and his God. The answer came on Easter morning when he was 16 years old. While he was praying on a mountainside, Jesus Christ appeared to him and told him that he was called to be a prophet—to bring a message of truth that would prepare the world for the return of Christ. What a glorious message—but under such miserable circumstances!

Over the next nine years he studied and prayed to prepare himself for this providential mission. As he began to teach he was mocked and persecuted and finally put in a Communist prison for three years. Who among us could have accepted such a call and carried it out under such conditions? It is a great testimony to the faith of the Reverend Moon, and the power of his message that he was able to begin his ministry under such hardship, continue in complete faith, and build a movement which has now spread to over 120 nations with more than two million followers.

All his life, Reverend Moon's only desire has been to do the Will of God. Three years ago God called him to come to America, but like Moses, he protested, "I am a Korean man, I don't even speak the English language—how can I bring this message to America?" God said, "I will open your way, and give you strength—America must hear these words before it is too late." And he came. The key to the great success of Reverend Moon has always been that he is completely humble before God, and then totally confident before men in carrying out God's Will.

His impressive list of accomplishments testifies to his humble faith and determination to bear witness to this message of truth from God. In 1975 alone, Reverend Moon and our Church took many great steps forward in achieving the goal of inter-

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It is obvious that man has been unable to solve such problems and realize his purpose; we must seek the solution from the words of God. Reverend Moon is a prophet sent from God to bring those words.

ORIGINS OF CONTROVERSY

Because the Unification Church teaches that this world must be changed fundamentally if we are to solve these problems, it has generated controversy. To fulfill the will of God, many personal sacrifices are necessary. This may threaten those people who are caught up in the pursuit of their selfish interests. A growing number, however, have accepted the challenge of making their previously vague religious ideals a living reality in our Church.

Change is essential in any religious conversion process. Because of the dramatic transformation in the lives of his followers, some people have accused Reverend Moon of using techniques of mind control or brainwashing to gain disciples. No doubt racial stereotypes of Orientals play a role in these allegations. However, the success of Reverend Moon does not lie in such techniques. **Judge James A. Belson** of the Superior Court of the District of Columbia made the following ruling on September 23, 1975:

1. It could not be said that the Unification Church employs "impermissible means such as techniques akin to hypnosis or a systematized program of thought control utilizing fatigue and deprivation of food as part of an effort to gain and retain the adherence of [its members]," and
2. The Unification Church does not apply "techniques



Reverend Sun Myung Moon

There are many such families who have experienced first-hand the wonderful spirit of our movement. Open houses are sponsored frequently at Church centers and families are encouraged to come and share in the fellowship and learn about what their children have discovered.

Tragically, some parents have been severely misled about the nature of the Church and have been induced to hire mercenaries literally to kidnap members of the Church and brutally force them to deny their beliefs. Members have been subjected to vicious techniques including indefinite physical incarceration, obscenities and other verbal abuse, forced sleep deprivation, lack of food, and complete contempt for the person. The Church condemns such activities as violations of the First Amendment, which protects religious freedom and basic human rights.

The Unification Church seeks to promote a close relationship between our members and their parents. Contrary to what some critics say, it is not the Church which is breaking apart families, but the opposition to the Church through frightening allegations and illegal kidnapping and "brainwashing" techniques.

GOD AND COMMUNISM

Reverend Moon believes that morality and faith in God is the necessary foundation for good government. Some have twisted this to accuse the Church of having political goals. The Church wants God's love and truth to have dominion over all aspects of human society and strongly believes that political leaders should listen to God. However, Reverend Moon has never sought political power or office in Korea or anywhere else.

The Church's strong opposition to Communism has sometimes been misunderstood as political activity. We oppose

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His impressive list of accomplishments testifies to his humble faith and determination to bear witness to this message of truth from God. In 1975 alone, Reverend Moon and our Church took many great steps forward in achieving the goal of International harmony and understanding.

- In February, 1800 couples were blessed in a public marriage ceremony in Seoul, Korea. They came from 25 nations to declare that their marriages were for God and all mankind.

- Young missionaries from Japan, America and Germany were sent to a total of 120 countries in May.

- Throughout the entire year, 1500 youths from 25 nations toured Korea, Japan, America and Europe as a part of the International One World Crusade. Speeches, rallies and cultural performances characterized these efforts to bring young people to God.

- On June 7th, 1,200,000 people, including representatives from 60 nations, gathered in Seoul, Korea to hear Reverend Moon speak out against Communism at the World Rally for Korean Freedom.

- In September 1975, the Unification Theological Seminary opened for its first semester with 55 graduate students from Japan, America and Europe.

- In November, Reverend Moon initiated the Fourth International Conference on the Unity of the Sciences which was attended by 350 scholars and scientists from 57 nations.

- On December 18th, Reverend Moon spoke on Capitol Hill in Washington, D.C. to members of Congress and their staffs on "God's Plan for America."

For the year 1976, to promote a spirit of celebration, thanksgiving and "one world under God," Reverend Moon has formed the Bicentennial "God Bless America" Committee to commemorate America's 200th Birthday. A national campaign will sweep this country to urge Americans to embrace God and participate in a New American Revolution—a revolution of the spirit.

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2. The Unification Church does not apply "techniques substantially different from those which are used by other religious organizations for purposes of converting or proselytizing."

It is true that members are deeply committed to the mission of the Church. They have found such an inspiring new vision and hope, that their hearts overflow with God's love and concern for their fellow man. This is the source of their profound dedication.

The Unification Church categorically denies the absurd allegation that it brainwashes its members. We believe that man and his institutions are failing to meet the challenge of today's world with the results reflected in alienation, lack of goals and ideals, immorality and blatant hedonism. Therefore, we encourage young people to restore their intrinsic nature that seeks for love, beauty, goodness and God. As a result, the lives of many young people have been literally saved.

THE FAMILY

A strong family is the key to a moral society, yet in America the breakdown of the family is accelerating at an alarming rate. The Unification Church believes that the family can stand only with God in the center. In addition to our spiritual preparation, members of the Church are celibate before marriage and do not use alcohol, tobacco or drugs. Parents deeply concerned about their children must certainly prefer this as an alternative to the general trend among many young people today. Mr. and Mrs. Benjamin Rechlis of San Francisco wrote us:

"The Unification Church has done a lot for our three children. They have learned to actualize their teachings, applying them in their daily lives. This has helped mold their characters, which is evidenced in their social behavior. They have grown to be beautiful children both academically and spiritually. My words do not do justice to the feelings we have for this wonderful organization."

Another parent, Mrs. Peggy Moffitt from Texas, writes concerning a recent visit to her son, "I can truthfully say that these people I've met here are everything we had hoped our young people would be. It is hard to believe God gave me a son that is such a fine person....Now, I just want to get down on my knees and say, 'Thank You God, God bless Reverend Moon and his people for bringing You to so many young people that might have never found God, for Reverend Moon has done what I was unable to do for my son.' Amen."

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The Church's strong opposition to Communism has sometimes been misunderstood as political activity. We oppose Communism because it denies the existence of God. Thus, it denies the true value of a person as a child of God. It denies freedom of speech, press, religion and assembly. It has spawned political systems that have murdered over 60 million people in this century. Communism is the enemy of God and man, and the Unification Church believes it is the duty of all religious people to oppose it.

Because the Unification Church proclaims a new world ideology to overcome Communism, avowed Communist groups in the United States and elsewhere have openly organized to discredit and destroy our movement, and have even terrorized our friends and members.

Communism is more than just a political, economic or military system—it is a false idea and an atheistic religion. Only a living faith in God can effectively oppose it. We accept this as our Christian duty and responsibility.

FUNDING

Funding for the Church comes from tithes and donations by the members, donations from businesses owned by the Church, and donations solicited from the public. The Church uses these monies to carry out our evangelical and humanitarian activities, to buy facilities for teaching and training programs, to provide living accommodations, and to administer this large international movement.

Reports of Reverend Moon's personal wealth are absolutely not true. The Church legally owns all the facilities and properties he uses while in America; even his residence is part of an official center where international meetings, services, and religious ceremonies are held.

Some people have alleged that the Church receives money from government or CIA sources. There is no truth to these statements, either. We challenge anyone to investigate these agencies or to document these charges.

The members of the Church who engage in fundraising activities work many hours every day, but every penny we earn is used to promote our evangelical work, distribute literature, or prepare for the establishment of our university. All these efforts are made by volunteers, out of a real zeal and desire to fulfill God's Will and help mankind. It we can respect a person working long, hard hours for his own welfare, isn't it far more noble to work even harder for the sake of others?

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A CHALLENGE

Amidst all of the controversy surrounding his movement, Reverend Moon has continued to forge ahead to realize God's great vision. He is using all of the resources he can to lay a foundation for the Kingdom of God. He has never wavered since he began 30 years ago in such humble circumstances. Now there are two million members of the Unification Church around the world who have found new hope through Reverend Moon's life and teachings.

Skeptics and cynics mocked and persecuted great religious leaders of the past such as Moses and Jesus. History proved their detractors lacked vision and acted in ignorance of the truth. Today we believe God has sent another prophet to man. It is our fervent prayer that the American people will open their hearts to this man of God.

If there is someone who can do a better job than Reverend Moon—let him speak out! If there is someone who can better inspire American youth to love God, love America and love humanity—let him come forth! If there is such a man, Reverend Moon will be glad to follow and serve him. Until then we believe America needs Reverend Moon!



An Official Statement by the UNIFICATION CHURCH OF AMERICA

Neil Albert Salonen, President

I would like more information on the Unification Church. I would like to know the name of the local Unification Church representative nearest me. I would like to know how to join the Unification Church.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to:

Unification Church of America
4 West 43rd Street, New York, NY 10036
Telephone: (212) 730-5750

STATEMENT BY THE REVEREND SUN MYUNG MOON SUN MYUNG MOON AMERICA IN CRISIS ANSWER TO WATERGATE FORGIVE, LOVE, UNITE

Ever since I was 16 years old, I have constantly encountered the presence of God. I have been able to share with the world numerous insights that He has shown me. On January 1, 1972 God spoke to me again in my prayers. He told me to go to America and speak to the American people about hope and unification.

In obedience to God's call, I came and began the Day of Hope tour. In 1972 I took this message to seven American cities. The current nationwide speaking tour began in Carnegie Hall, New York on October 1, 1973, and will go to 21 American cities, declaring a message of hope and unification.

After New York, I spoke in Baltimore, Philadelphia, Boston, Washington, D.C., New Orleans, Dallas, Tampa, and Atlanta. The kind welcome I received in these great American cities deeply moved me. I am especially grateful to the mayors and other officials who responded by proclaiming "The Day of Hope and Unification" in their communities.

My travels in America have shown me a troubled land. The moral and spiritual decline is tragic and shocking. Many people are no longer proud to be Americans. The American nation seems mortally wounded in spirit and soul by the tragedy of Watergate. We are witnessing a crisis probably unprecedented in American history. The situation is very serious.

It is more than a political, social and economic crisis, it is a crisis of the human soul. This is not only the problem of the man in the White House, it is a crisis for all of us.

On November 10, 1973 I took two weeks out from my tour and returned to Korea. I spent that time for prayer and meditation in a desperate search for an answer and new hope for America.

Today we hear so much about America's troubles—what is wrong and who is to blame, what should be done and what cannot be done. Vicious accusation is becoming a daily staple in the American diet. Hatred and bitterness are killing the human soul. Some people cry out "Impeach the President!" Opinion is divided, and the people talk on "Should the President remain in office? Should the President resign or be med?"

We were all eye-witnesses to America's assassination of her President, John F. Kennedy, in 1963. But today, without many realizing it, America is in the process of slowly killing her President once again.

A bullet killed Kennedy, yet the nation united in a common feeling of sorrow and repentance.

This time the "bullet" of hatred and accusation is capable of destroying not only the President, but the nation with him. In a war of hatred, no one is the winner.

All thinking American people feel grave concern for the future of their country. Some even believe America has been struck a fatal blow. However, at this critical moment in American history it is disappointing and strange that no one is asking, "What is the will of God?" If America was conceived as "One Nation under God," then the answer must come from Him. Have we stopped asking?

I bend my head, and place my ear upon the heartbeats of America. I hear no one seeking the solution from above. We keep on criticizing, and the nation sinks—we criticize some more and the nation falls even further, deep into greater peril. Now is the time for America to renew the faith expressed in her motto "In God We Trust." This is the tounding spirit that makes America great and unique. God blessed America because of this spirit. Furthermore, America is fulfilling a vital role in God's plan for the modern world. God is depending on America today. Therefore, the crisis for America is a crisis for God. An answer must come from above, from God, from the one who has the answer. I have prayed to God earnestly, asking Him to reveal His message.

The answer came. The first word God spoke was "Forgive."

America must forgive. Whatever wrongs have been done, whatever mistakes are being made, America has a noble deed to perform. America must forgive. The Watergate affair is an error, not only the error of a few men, but the error of humanity, the error of the American people. The Lord's prayer says, "Forgive us our debts, as we also have forgiven



our debtors. If we want God to forgive us, we have to forgive each other first.

The Watergate is not merely a test of the President. The Watergate is a test of America's faith. How will this nation stand before God in the midst of moral crisis? Can this nation, which was founded 200 years ago based on the Christian tradition, uphold that same tradition today? Can this nation prove its generosity and mutual forgiveness? Can it love? This is the test for the American people. Long ago the American settlers on the New England shores made many grave mistakes. But with their trust in God they came through many crises. They could then lead America to prosperity.

The Bible speaks of the time the scribes and pharisees tested Jesus. They brought him a woman to be stoned. She had been caught in the act of adultery. Mosaic law demanded retributive justice, but Jesus' message was forgiveness. He stood up and said to them, "He that is without sin among you, let him first cast a stone at her, and they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last, and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, 'Woman, where are those thine accusers? Hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee; go and sin no more.'" (John 8:3-12). Nobody dared to cast the first stone!

Who among you will be the one to cast the first stone? This is no time to cast stones upon your leader. This is no time to cast stones upon one another.

I have been praying specifically for President Richard Nixon. I asked God, "What shall we do with the person of Richard Nixon?" The answer did come again. The second word God spoke to me was "Love. It is your duty to love him." We must love Richard Nixon. Jesus Christ loved even his enemies. Must you not love your President?

What do you do when a member of your family is in trouble? Do you criticize him and tear him apart? Of course not. You guide him. You comfort him. You love him unconditionally. You belong to the American family, and Richard Nixon is your brother. Will you not then love your brother? You must love the President of the United States.

This nation's God is Jesus Christ. The office of the President of the United States is therefore, sacred. God inspired a man and then confirms him as President through the will of the people. He lays his hand on the word of God and is sworn into office. At this time in history God has chosen Richard Nixon to be President of the United States of America. Therefore God has the power and authority to dismiss him. Our duty, and this alone, is that we deeply seek God's guidance in this matter and support the office, itself. If God decides to dismiss this choice of His, let us have faith that He will speak.

I continued in prayer, and the third and last word God spoke to me was "Unite." "America must unite"

Let us unite in the spirit of forgiveness. Unite in the spirit of love. Now is the time for national repentance. Love is the power to unite. America once knew how to come together to create a powerful nation for goodness upon the face of the earth. America is a beautiful land to behold, a nation of all nationalities, all races and all religions united together into one working whole. The source of power has been love and faith in God and in one another.

The crisis in America today can be overcome. We must rekindle our faith in God and reunite ourselves in love. America's destiny is inseparable from the destiny of the world. America's well-being affects the plan of God. God chose this nation as His champion in His modern day dispensation. With the bi-centennial celebration a few years away, God is testing America through the Watergate problem. America must demonstrate unity in love and forgiveness. Let us renew our faith in God, for this has been the wellspring of America's power. America must live the will of God. She has no alternative.

Who am I to say this to the American people? I am not even a citizen of the United States. I am a Korean, a guest.

However, I do this because I love America as much as my own country. This is a country God loves. And I love God and He is our Father in Heaven. Wherever God my Father dwells, there is my country. Indeed, the Father's country is also the son's. America belongs to those who love it most. I am as concerned for America's well-being as for my own. This is the foundation of my courage. On this issue furthermore, I have waited long. I anticipated that some great American spiritual leader or evangelist would rally America around God above the Watergate at this stormy and depressing time.

However, there has been no American spiritual leader speaking out for unity. I heard no articulate voice in the wilderness crying this to Americans. By this time, God spoke to me again, "Fear not! Remember Jonah in Ninevah. Speak out!" and I obeyed.

And this is why I am doing this. As Founder of the Unification Church International, I have declared the next 40 days, starting December 1, 1973, as a period of prayer and fasting by our members all over the world.

In this we are determined to awaken our nation to this national emergency. America must unite in her Christian tradition of love and forgiveness in the face of the grave crisis created by the Watergate. We hereby launch this National Prayer and Fast for the Watergate Crisis as the only way to heal and unite this nation.

This is indeed the day of dismay and moral crisis. Yet, this is also a great opportunity for America, an opportunity in which the American people can demonstrate America's true greatness in faith and courage. Historically great peoples have proved their greatness not during normal situations but in crises.

This is the time the American people must act as a great people who put trust in God. Then this day will be a day of new hope and unification.

"In God We Trust." In these four words lie America's key to survival and prosperity. America must live the will of God, and God's command at this crossroads in American history is: Forgive, Love, and Unite!

Sun Myung Moon

Rev. Sun Myung Moon
Founder, Unification Church International

Rev. Moon
 I agree with the spirit of your Watergate Declaration. You can count on my prayers and support to help unite this country in the spirit of forgiveness and love. Please send me more information.

Name _____

Address _____

City _____ State _____ Zip _____

Mail to
National Prayer & Fast for the Watergate Crisis
1365 Conn. Ave. N.W. Washington, D.C. 20036
12021, 206-7145

4707 15th Avenue, N.E., Seattle, Washington 98105, (206) 524-9431

Christianity in Crisis

New Hope



Rev. Sun Myung Moon

OF SEOUL, KOREA

- God's Hope for Man
- God's Hope for America
- The Future of Christianity

The most dangerous time in a civilization comes when its moral and ethical foundation is in crisis. History has shown us that if a society loses this, it cannot survive.

Our foundation, Christianity, is in a period of obvious crisis. Is it still true that, "In God We Trust"?

If the light has been darkened, it is not yet extinguished. Just under the surface lies a

wellspring of transforming power offering the greatest hope for our age.

Rev. Sun Myung Moon from Korea knows this power and has inflamed the hearts of hundreds of thousands with his vision.

He calls upon us to put the truth into action, to seize this great moment in history, to meet the challenge and break through into a new era for mankind.

Carnegie Hall • October 1, 2 & 3 at 8pm

FOR INFORMATION CALL: (212)249-1500

Rev. Moon will also speak in these cities:

BALTIMORE: October 7-9, 8 P.M.
Lyric Theatre
128 West Mount Royal Ave.

NEW ORLEANS: Oct. 26-28
Theatre of the Performing Arts
333 St. Charles Avenue

OMAHA: Nov. 26-28
Burke High School
12200 Burke

CHICAGO: Dec. 12-14
McCormick Place
23rd St. and Lake Shore Drive

SEATTLE: Jan. 13-15
San Juan Room
Seattle Center

PHILADELPHIA: October 11-13, 8 P.M.
Scottish Rite Cathedral
Brood and Roca Streets

DALLAS: Oct. 30, 31, Nov. 1
Dallas Convention Center Theatre
717 South Akard

MINNEAPOLIS: Nov. 30, Dec. 1, 2
West Bank Auditorium
University of Minnesota

KANSAS CITY: Dec. 16-18
Coprts Theatre
222 West 11th Street

SAN FRANCISCO: Jan. 18-20
Scottish Rite Auditorium
Sloat Boulevard & 19th

BOSTON: October 16-18, 8 P.M.
John Hancock Hall
180 Berkeley Street

TAMPA: Nov. 3-5
Sheraton Hotel
Cass Street

Cincinnati: Dec. 4-6
Convention Center
5th and Elm

TULSA: Dec. 20-22
Assembly Hall
Tulso Civic Center

BERKELEY: Jan. 22-24
Zellerbach Auditorium
University of California

WASHINGTON, D.C.: Oct. 20, 21 & 23, 8 P.M.
Lisner Auditorium
21st and H Streets N.W.

ATLANTA: Nov. 6-8
Regency Hyatt House
265 Peachtree Street

DETROIT: Dec. 9 & 10
Masonic Auditorium
Temple St. & 2nd Ave.

DENVER: Jan. 8-10
Phipps Auditorium
City Park

LOS ANGELES: Jan. 27-29
Hilton Hotel
930 Wilshire Boulevard

PROCLAMATION

on the activities being undertaken by the Unification Church

Today, mankind is in crisis. As a result of the high development of science and technology, man is inescapably locked in a vicious circle of an extremely self-centered and materialistic way of life that defies spirituality and morality. However, we professors and all academicians who are in constant pursuit of truth should not yield to disappointment; rather, we should participate in activity for the recovery of mankind, salvation of society, and the realization of world peace.

Man consists of "body" and "spirit" as his outer form and inner entity, respectively, and our life connotes both "life," which is universally common, and "lifestyle," which is the expression of varied circumstances. All men commonly share "life" and "spirit," but their "lifestyles" and "bodies" vary to some extent. Therefore, the surmounting of today's crises and the establishment of world peace can be achieved only at the common level of life and spirituality.

Mankind needs salvation. First, individuals must be perfected through harmony between "life" and "lifestyle," and between "spirit" and "body." Such individuals can meet and unite to form families of truth, goodness and beauty, which eventually will develop into such a society, nation and world. This consistent principle to attain world peace upon the foundation of individual perfection is the *Divine Principle* disclosed by the Reverend Sun Myung Moon.

Reverend Moon was born in Korea, a country that can well represent and indemnify the agonies and disasters of all mankind today. His *Divine Principle* has thus brought forth light and happiness out of darkness and sorrow. It is also the principle of peace which will enable the world, shattered and scattered in all directions, to unify once again. Thus, it contains both the historical mission of the nation of Korea and the goal and desire of all mankind.

The world must become unified, but before that can take place, all religions, which are the guiding principles in our "life," must become unified. *Divine Principle* is instrumental and essential to accomplish this purpose. Its scope is of the greatest magnitude in that it comprehensively contains the essence of the world's great religions, including Buddhism, Confucianism, and certainly Judaism and world Christianity, and also encompasses all non-religious truth.

This unified pursuit of the harmonization of space and the summation of all tradition of time is a manifestation of the awareness of ideological subjectivity, which can be attributed to the characteristics of the cultural tradition of Korea. It is also an explicit development of the essential "ideal of God" and the ideals of "reverence for Heaven" and "brotherly love," all of which we have cherished throughout our nation's five thousand-year history.

Divine Principle is the working guide for effective practical action for this new age. Accordingly, the Unification Church is the cradle of individual and family perfection in the smaller sense, and it can then be viewed as the foundation of national and world unity in the larger sense.

Its members are truly ethical and moral through their perfection of character; and they offer themselves with full dedication and with blood and sweat for the cause of their nation and its people. They are consistent in respect for mankind, devoted in the safeguarding of democracy, adamant frontiersmen against communism or altarism, and they have dedicated themselves to the end of international cooperation and world peace.

It is a small wonder that after a mere 20 years since Reverend Moon established the Unification Church, the "work which is wrought together with God" has made truly remarkable progress, until today it embodies more than two million members in 41 countries worldwide.

Especially noteworthy is that Reverend Moon in 1972 launched a crusade to more than fifty cities throughout the United States, urging the once-great Christian nation to return to God. He has received honorary citizenships from 73 cities, and 153 governors and mayors have proclaimed the "Day of Hope and Unity," commemorating his efforts. On September 18, 1974, some 40,000 people overflowed Madison Square Garden, where he delivered his message on "The New Future of Christianity." On October 8, he was invited to Capitol Hill, where he spoke about "America in God's Providence" before an audience of 180 leaders of Congress. He is presently conducting a speaking tour in eight major cities across the American continent.

Faith is practice. It is to fill the world with God's "will" and His "love" in abundance. It is the practice of the *Divine Principle* to lead mankind into a harmony of oneness through truth, goodness and beauty. "The Little Angels," a Korean dance troupe that introduced the original beauty of Korea, was the fruit of this *Divine Principle*. The International Conference on the Unity of the Sciences, the Collegiate Association for the Research of Principles, and the Unification Thought Institute are true assemblies of scholars whose concern is to pursue truth and to realize peace.

The International Federation for Victory over Communism, with branch offices in almost every free nation, the International Cultural Foundation, the International One World Crusade, and the Freedom Leadership Foundation in the United States are bodies of activities that are forerunners for the safeguarding of the nation and the free democratic world.

Today many of their young members are scattered throughout the world, literally sacrificing themselves to bring salvation to the world and to build the unified world of "light and happiness."

We, as intellectuals, knowledgeable of the world's great teachings and virtues, support these genuine and earnest ideals and activities with the deepest understanding, and we urge others to join in pursuing a unified world and peace for mankind.

It is regrettable that a small minority of Koreans have misinformed or maliciously slandered the Unification Church, which was begun in their own country, born among their very own brethren, and is making this greatest truth available to all corners of the world. Reportedly, such slander also has been spread in America, misleading the honest public of this frontierland. Maleficent false rumors, such as the one that the CIA influences the church, have been disseminated; yet it is highly improbable that the CIA of any government could exert influence on such a deeply religiously-oriented endeavor. These charges are truly senseless and are to be lamented.

We hereby proclaim this statement with the most sincere wish and appeal that all support be rendered to this most worthy cause, so that the prosperity of all nations and world peace may be brought into reality.

November 15, 1974

SUPPORTING KOREAN PROFESSORS

Dae Shik Bae (Chong-Puk University)
 Non Shik Bae (Chang Ju Normal College)
 Dong Bom Dae (Kon-Kuk University)
 Ki Kun Chang (University of Seoul)
 Tae Whan Chang (Yonsei University)
 Jae Gwan Cho (Kon-Kuk University)
 Kyu Tae Cho (Chong-Puk University)
 Nam Ki Cho (Chosen University)
 Sung Sool Cho (Chong-Nam University)
 Chang Kyu Choi (University of Seoul)
 Dong Hee Choi (Korea University)
 Jae Won Choi (Han-Kuk Social Work Univ.)
 Kwang Pil Choi (Dan-Kuk University)
 Kyu Nam Choi (Joong-Ang University)
 Seong Bom Choi (Chong-Puk University)
 Byung Hak Chung (Sook-Myung Women's Univ.)
 Dae Kyo Chung (Kon-Kuk University)
 Dae Sung Chung (Chong-Puk University)
 Han Taek Chung (University of Seoul)
 Yoo Se Chung (Tong-Kuk University)

Jung Ok Ha (Kuk-Min University)
 Dae Suk Han (University of Seoul)
 Non Sook Han (Han-Yang University)
 Sang Joon Han (Kyung-Puk University)
 Tae Soo Han (Han-Yang University)
 Yee Hobi Hong (Kon-Kuk University)
 Sung Wha Hong (Kon-Kuk University)
 Moon Soun In (Kon-Kuk University)
 Hyun Kyu Ju (Kon-Kuk University)
 Seo Won Kang (University of Seoul)
 Suk Tae Kang (Kon-San Normal University)
 Kee Yul Kwi (Kon-Sun Normal University)
 Doo Hee Kim (Chong-Puk University)
 Deon Yong Kim (Kon-Sun Normal University)
 Hak Oon Kim (Soul Industrial University)
 Hak Ro Kim (Pusan University)
 In Asum Kim (Kon-Kuk University)
 Jong Bae Kim (University of Seoul)
 Jong In Kim (Chong Ju University)

Jung Doo Kim (Kon-Sun Normal University)
 Kee Won Kim (Chong-Nam University)
 Kwang Sun Kim (Kyung-Hee University)
 Ok Hwan Kim (Soo-Do Normal University)
 Ran Kong Kim (Kyung-Hee University)
 Sam Soo Kim (Sook-Myung Women's Univ.)
 Soo Suk Kim (In-Ha University)
 Soong Ki Kim (Joong-Nam University)
 Sung Tae Kim (Kon-Sun Normal University)
 Yoon Hyuk Kim (Dan-Kuk University)
 Yong Dan Kim (Kwan-Doong University)
 Yong Hee Kim (Kon-Kuk University)
 Yong Min Kim (Kon-Kuk University)
 Yong Sam Kim (Chong-Puk University)
 Yong Whan Kim (In-Ha University)
 Hyeon Ki (Kon-Sun Normal University)
 Suk Ku Ko (University of Seoul)
 Jae Suk Kong (Dan-Kuk University)
 Won Whan Ku (Kyung-Hee University)
 Hyeok So Kwon (Kyung-Hee University)

Bar Ham Lee (Kon-Kuk University)
 Hang Nyong Lee (Hong-Ik University)
 Jong Rok Lee (Han-Kwan University)
 Jong Shik Lee (Tong-Kuk University)
 Kwang Uk Lee (Kon-Kuk University)
 Kee Ban Lee (Yong-Sung University)
 Kyu Chang Lee (Kon-Sun Normal University)
 Kwang Xu Lee (Sung-Kyungwan University)
 Oo Yong Lee (Kyung-Pal University)
 Ooong Oo Lee (Joong-Ang University)
 Ryo Ha Lee (Kon-Kuk University)
 Se Hyan Lee (Kon-Sun Normal University)
 Suk Kon Lee (Chong-Nam University)
 Tae Gun Lee (Soul Normal University)
 Yoon Soo Lee (Kyung-Puk University)
 Yong Hee Lee (Kon-Sun Normal University)
 Yong Kyu Lee (Dan-Kuk University)
 Yong Moon Lee (Kon-Kuk University)
 Byung Oh Lim (Hong-Ik University)
 Kyu Sun Lim (Tong-Kuk University)

Jung Oo Lo (Kyung-Hee University)
 Soon Hee Lo (Soul Industrial University)
 Oo Shik Moon (Hong-Ik University)
 Sang Lak Oh (University of Seoul)
 Hong Nam Pak (Han-Yang University)
 Kwang Soh Pak (Joong-Ang University)
 Myun Yong Pak (Kon-Kuk University)
 Ro Shik Pak (Kyung-Hee University)
 Yong Jin Pak (Hong-Ik University)
 Dae Hyun Park (Kon-Kuk University)
 Joong Suk Park (Kyung-Hee University)
 Hwan Tar Sung (Kyung-Hee University)
 Jo Jo Sung (Joong-Ang University)
 Se Ki Un (Kon-Sun Normal University)
 Byung Whae Won (Tong-Kuk University)
 Byung Taek Yang (Kyung-Hee University)
 Jong Hyuk Yoon (Hong-Ik University)
 Se Won Yoon (Kyung-Hee University)
 UJ Soon Yoon (Dong-Kuk University)
 San Koon Yu (Myung Ji University)

Seattle Times
 12/19/74

November 28th Could Be Your Re-birthday. Rev. Sun Myung Moon

God's Hope for America

When I first came to America, I went to New York and stood on Fifth Avenue during the rush hour. Suddenly, tears began pouring down my face. I looked at the wonder of the Empire State Building and the magnificence of the new World Trade Center—the tallest buildings in the world—and I asked myself, "Does God dwell in those buildings?"

New York is becoming more and more a city without God. It is a city of crime. This beautiful city is now crumbling. I can see so much immorality and so many signs of godlessness in that city. I saw so many things intolerable in the sight of God.

I asked God, "Is this the purpose for which you blessed America?" I know God wants to see His spirit prevail in those great buildings.

Today, there are many signs of the decline of America. What about the American young people? What about your drug problems and your juvenile crime problems? What about the breakdown in your families? What about racial problems and the threat of Communism? And what about the economic crisis? Why are all these problems occurring? These are signs that God is leaving America.

If this trend continues, in a very short time God will be with you no longer. God is leaving America's homes. God is leaving your society. God is leaving your schools. God is leaving your churches. God is leaving America. There are many signs of atheism in this once God-centered nation. There have been many laws enacted that only a godless society could accept.



There was a time when prayer was America's daily diet. Today you hear prayers in America's schools no longer.

You may want to ask, "Who are you to say these things to the American people?" Then please raise your hands if any of you can take the responsibility for this country.

The future of America depends upon the young people, and the churches need to inspire American youth. We need a spiritual revolution in America: a revolution of heart. Individualism must be tied to a God-centered ideology. Who is going to do this?

I know that God sent me here to America. I came to America not for my own purpose, but because God sent me. God has been working for so long to build this nation. The future of the entire world hinges on America. God has a very great stake in America. Someone must come to America and stop God from leaving.

We must be humble. We must now initiate the greatest movement ever on earth—the movement to bring God back home. All of your pride, your wealth, your cars, and your great cities are like dust without God. We must bring God back home. In your homes, your churches, your schools and your national life, our work for God's purpose must begin. Let's bring God back, and make God's presence in America a living reality.

I have initiated a youth movement which is probably the only one of its kind in United States history. This is a new Pilgrim movement. Does it seem strange that a man from Korea is initiating an American youth movement for God?

Somebody must begin, and begin now. Even under persecution, someone must begin. Someone must give himself up for the purpose of God and bring God back home. We must have our churches filled with fiery faith; we must create a new society, a new spiritual nation where God can dwell.

This is the will of God. Therefore, I have come to America, where I become one voice crying in the wilderness of the 20th century.

from a speech given by the Reverend Sun Myung Moon on October 21, 1973

Reverend Sun Myung Moon in America

A short time ago, the Reverend Sun Myung Moon was unknown to the vast majority of Americans. It has been only since he came to the United States in 1972 that Americans have come to know of Reverend Moon and the message he brings.

On September 18, 1974, Reverend Sun Myung Moon spoke on "The New Future of Christianity" at Madison Square Garden. This event marked the culmination of Reverend Moon's three years of speaking to the American people. Through three Day of Hope tours—7 cities in 1972, 21 cities in 1973, and 40 cities this year—Reverend Moon has declared, in all 50 states, a message of hope and unification for America in crisis.

It was during this period, on November 30, 1973, that Reverend Moon published nationwide his well-known statement, "Answer to Watergate: Forgive, Love, Unite." It urged America to "unite in her Christian tradition of love and forgiveness in the face of the grave crisis created by Watergate," concluding that this was the only way to heal and unify the nation. This year, on July 22-24, Reverend Moon sponsored a 3-day prayer and fast vigil on the steps of the Capitol building in Washington, D.C. It was attended by over 650 young men and women from 50 states who asked God's guidance and help for America's President, congressmen,

key leaders, and all Americans.

As founder of the Unification Church International, Reverend Sun Myung Moon has brought about the revival of the true spirit of Christianity, establishing families of the strongest ethical fiber and inspiring patriotic love for the nation of America. Reverend Moon has personally guided the growth and development of thousands of young American men and women to become citizens of the highest moral and spiritual caliber and future leaders of the world. It is in this endeavor of building a responsible, capable and God-centered youth for tomorrow's world that many feel deepest gratitude to Reverend Moon.

The New Hope Singers International are unique unto themselves. Its members come from twelve countries, making it the only vocal group of its kind in the world. More than singers, they are men and women whose joy, love and dedication to God permeates their music and becomes infectious. With a repertoire that ranges from Viennese classic to Irish folk, they are living examples of the brotherhood of man, sharing his eloquent common language of music.

The Korean Folk Ballet has won critical acclaim wherever they have appeared. A kaleidoscope of color, grace, rhythm and pre-



cision, they perform artistic masterpieces drawn from a cultural heritage over 4,300 years old. The Korean Folk Ballet is a rare and beautiful experience created not through skill alone, but through love for God and man. Both the New Hope Singers International and the Korean Folk Ballet were founded by Reverend Sun Myung Moon.

Unite, November 28th. November 28th is the Day of Hope in Seattle. A day of celebration of life through the universal languages of music and dance. A day of inspiration through the words of Reverend Sun Myung Moon.

Reverend Moon is speaking to the heart and soul of America. His message is clear. Come hear him at the Seattle Center Opera House.

"The New Future of Christianity"

Seattle Center Opera House 7p.m.

For free tickets and information, call (206) 523-8400

Sponsored By The Unification Church, 4707-18th N.E., SEATTLE

Seattle Day of Hope Committee

4707 18th Avenue North East, Seattle, Washington 98105

November 7, 1974

Dear Sir:

Recently you received an invitation to the Day of Hope Banquet here in Seattle honoring the Reverend Sun Myung Moon on his speaking tour of America. Enclosed in the invitation was a note of explanation, but this could not really express the interest that Reverend Moon has been generating across our country. Nor could it explain why 3,000 guests attended a similar banquet last week in Washington, D.C., or why 40,000 New Yorkers came to hear him in Madison Square Garden. I certainly hope you will have the opportunity to come and meet Reverend Moon for yourself.

Reverend Moon has founded many dynamic organizations and has been working with young people to inspire and direct them to a higher moral standard:

- * Through education and workshop programs to show constructive alternatives to the drug and crime problems and general loss of ideals among our youth;
- * Through the Freedom Leadership Foundation and its award-winning bi-weekly, The Rising Tide, working to fight the rising rhetoric and activism of the radical elements on our university campuses;
- * Through the International Cultural Foundation, working to bring people of different backgrounds together in trust and friendship;
- * Through the International One World Crusade, working with young people from all over the world to create strong moral leaders among our youth who are willing to sacrifice for the ideals of our society.

I want to reassure you that this banquet is not an appeal for contributions; you come as our guest.

But . . . These programs have proven to be effective, and these programs are growing. These programs bring new hope to restore the moral equilibrium of our world. Our problems cannot be dealt with in our courts, and they can't be legislated out of existence, because they go much deeper than that. The answer must come from within, from the strong Christian foundation that has made this the freest nation in the world.

In the next week one of our international trainees working with the Day of Hope may come to your office to meet you personally. Please open your door to them; they can show more fully what our program is all about. They are the fruit of Reverend Moon's inspiration.

Thank you very much for you interest.

Sincerely yours,

DAY OF HOPE COMMITTEE

A handwritten signature in cursive script, reading "J.F. Regis Hanna". The signature is written in dark ink and is positioned above the typed name.

J.F. Regis Hanna

P.S. For more information call me at 523-8400.

JRH/mm

New Religions in Korea - RIAS lecture by Gerhard Preuner
 Director of the + Soc. Science Dept., the Hamburg State Univ. in Germany,
 June 2, 1976, Seoul, Korea

There are 300 such "new religions". Peter 260-270 studied
 by Prof. and his associates in research

Research methods used: (1) Printed material ~~of this~~ put out by the
 groups, themselves & from secondary sources

- (2) visits to groups - incl. & taped interviews
- (3) press reports
- (4) contacts with Korean scholars

Reasons for the proliferation of such "new religions" in Korea

- (1) Break-up of long-established value systems
- (2) Dissolution of traditional reference groups
- (3) Demotivation w. established religious systems
- (4)
- (5) Secularization of life
- (6) Role of prominent individuals

Consequences - to most of them

(1) \rightarrow integration, synthesis, ~~disintegration~~ but only a few
 establishment of hierarchy, attention, a ~~part~~ ~~of~~ ~~the~~ ~~new~~ ~~religion~~ which will
 center in Korea.

(2) Concept of 신도 (religious member) is 수도원

Moffett

WHICH WAY RENEWAL?

Critical Assessments
on the
Ecumenical Institute
of Chicago.

PREFACE

In an age when church leaders everywhere are concerned with the need for church renewal, serious experiments in revitalisation merit the serious considerations of Christians. Some such experiments may provide valuable leads, others may prove to be by-ways or dead-ends.

In recent years a large-scale drive to work for an "awakened church" throughout the world had been launched by the Ecumenical Institute of Chicago. E. I. Courses and International Training Institutes for world churchmen are being conducted in many cities of Asia, as well as in other parts of the world. The E. I. claims that its "spirit movement" can furnish a new image of the church as mission, and provide elite cadres (the awakened churchmen) to renew the church and to reformulate society. Can such claims bear closer examination? The articles in this monograph give a critical assessment of the theological and philosophical assumptions of the E. I. We believe that the nature of these assumptions, and the structure and functioning of the E. I. as such, constitute a serious threat to the well being of the Church were the influence of E. I. to increase significantly.

In March and August 1970, the Graduates Christian Fellowship of Singapore organised two conferences to study the local church in action and planning for the future. At the second conference the E. I. programme and its activities in Singapore were examined. One of the recommendations made at this Conference was that the GCF should investigate into the nature and theology of the E. I. and publish its findings. Hence this publication.

Concerned about the growing insistence of the E. I. in seeking to introduce its theoretical and incomprehensive jargons to confuse local Christians, Dr. Aw Swee Eng, a committed and active lay member of the Methodist Church and lecturer in the Medical Faculty of the University of Singapore wrote the first article addressing his treatise to fellow-Methodists. It was first published in the form of a monograph in May 1970 and re-printed in December 1970.

David Adeney, also a member of the GCF and Dean of the Discipleship Training Centre was invited by the GCF to present a report to the August conference of his reaction to an EI course which he had then recently attended. The main substance of his report is presented in the second article.

Martin Dainton is a literature worker with the Overseas Missionary Fellowship serving in Indonesia. Like David Adeney's, his critique of the E. I. is written after he had attended one of the EI Leadership Courses organised for Indonesian Christians.

These three articles are published in this monograph with the sincere hope that many in Singapore and Asia who have been confused and indoctrinated by the E. I. may know how to refute positively and constructively their teaching.

James Wong,
President,
Graduates Christian Fellowship,
Singapore.
April 1971.

AN ENQUIRY INTO THE ECUMENICAL INSTITUTE OF CHICAGO IN RELATION TO METHODIST DOCTRINE AND DISCIPLINE

Dr. AW SWEE ENG

INTRODUCTION

A foreign organisation — the Ecumenical Institute of Chicago — has begun its work in Asia, including Singapore and Malaysia. Many Methodists have expressed genuine concern over the teaching as well as the methods of the organisation. However some speak favourably of its doctrine while expressing distaste of its techniques; others seem to be enthusiastic about both. That its influence is beginning to spread is seen in the typical Ecumenical Institute (E.I.) phraseology that is appearing on the church scene — “a new life style” “missional thrust” and “awakened churchmen”, for example. The E. I. tries hard to convince the church that it is a local movement begun with the help of some American advisers. Too plainly it is a wholesale transplant of a particular brand of modern American (Ex-Chicago) religious sophistry on local soil.

It is the purpose of this article to examine:

- (a) The history of the Ecumenical Institute: Chicago and its functions.
- (b) Why the doctrine and operations of the Institute are not agreeable with the doctrines and discipline of the Methodist Church in Malaysia and Singapore.
- (c) Some answers to the problems posed by the E. I. which, it claims, will only be solved by adopting its philosophy and methods.

BACKGROUND

In the past much that was happening in theological circles in Europe and America hardly affected us in South-East Asia. Not so today. A country as busy as Singapore in world communications cannot be immune from influences emanating from other countries, for good or for ill. Our historic bonds with the United Methodist Church in the U.S. make it necessary to focus our attention on the changes in that country. For it is also to the Methodist seminaries there that we have sent our young men for training in the ministry.

Early in this century it was fashionable to talk and think that human and scientific progress were inevitable. The fruits of the scientific enterprise would make men and nations more enlightened, prosperous and tolerant. A new world was just

round the corner. The World Wars changed all that. The cold realities of a world engulfed in social revolution, famine led many to feel sick, cheated and alone. Such an atmosphere set the tone for the present-day chaos in theology. For instead of returning to God for help and grace, men chose to rely on their ingenuity in solving moral and spiritual problems.

Methodist and other Protestant theologians discovered that they were too hopeful about the social gospel. A reaction set in against a purely humanistic view of life. Methodist theologians began to re-examine their Bibles seriously, inspired by Karl Barth and Emil Brunner. “However, the reaction went past Barth, and instead of following the path of neo-evangelical Christianity, it followed left-wing existentialism. Now Bultmann is the inspired prophet and Tillich is his echo, and almost all the Methodist seminaries have disciples of these men on the faculty. Existentialism with its lack of authority and objectivity has worsened the theological predicament of Methodism. This left-wing theology is eating the very vitals out of historic New Testament Christianity. One of the exponents of this thought has boldly declared in the national magazine for Methodist ministers that the birth of Jesus is historical but the narrative of the Virgin Birth is not; the Crucifixion is historical but the Resurrection is not. Is this not just an intellectual way of saying, ‘I do not believe?’” 1, 2.

THE ECUMENICAL INSTITUTE: CHICAGO

A PRODUCT OF ITS AGE

The E. I. freely admits to the influence of men like Nietzsche, the atheistic philosopher. It was Nietzsche who thundered, “Life is a Darwinian struggle in which one’s own survival is accomplished only by cunning cruelty, muscles. There is no end, no purpose, no plan, no God. In this struggle one can either hope or despair.”³ Under the Nazis expurgated editions of his works were used to bolster their doctrines. The Institute holds in high esteem the works of Tillich, Sartre, Kierkegaard, Bultmann, Niebuhr and Barth. No doubt the Church may garner some insights into life from these men. There is also present in their works that which runs contrary to plain Biblical teaching. It is evident, as we shall see, that the E. I. has gathered some of the most controversial teachings to promote its own cause.

1. “The Predicament of Methodism” by Edmund W. Rabb in *Christianity Today*, Vol. VIII, No. 2 (1963) p. 63-68. Rev. Rabb was minister of St. Paul Methodist Church in Midland, Texas.

2. The secular press quite often makes penetrating analyses of the throes in which modern theologians find themselves. See, for instance, *TIME* (December 28/1960, p. 141).

3. Edwards, Paul: *The Encyclopedia of Philosophy*. Vol. 1 MacMillan Co. and the Free Press, New York, 1967.

HISTORY AND FUNCTIONS

The Ecumenical Institute was created in 1954 as an experiment by action of the World Council of Churches' Second Assembly, which met at Evanston, USA. In 1962 the Institute merged with the Church Federation of Greater Chicago and in so doing obtained a new faculty. Appointed as the dean was Joseph W. Mathews, a Methodist minister and director of studies at the experimental Faith and Life Community in Austin, Texas. In 1964 it hought over the former campus of the Bethany Theological Seminary, complete with chapel and gymnasium.

The Faculty, or "corporate ministry" as they call themselves, have a two-fold vision.

- (1) to do research on the new form of the church, and
- (2) to train others to work for renewal in their communities through a national programme of theological education.

To achieve the first aim the Faculty moved into the centre of a 16 block urban slum area in Chicago, renowned as the city's West Side Negro ghetto. This area was called the "Fifth City" and it became the E. I.'s laboratory for its experiments. Here, through research and training, it intends to provide the resources and leadership to rehabilitate the area and change the self-image of the Negro residents. The Fifth City experimental model of the church embraces three levels of congregational life: temple, stake and guild.

The temple is the gathering place for the whole congregation and is located in the Institute's chapel. The stake is a neighbourhood served by a "house-church". The guild is a task force drawn from the total congregation to do a specific job. These guilds seek to create and maintain the necessary social structures and at the same time develop the leaders for programmes. They are very important to the co-operative society which the Institute tries to nurture. They contribute to the attraction and success of the movement. An Economic Guild operates a volunteer X-ray programme and maintains an Outpost Employment Office. A Symbol Guild operating the Fifth City Craft Shop provides homes with "global decor". It is realised that community symbols are the key to community consciousness. In regard to the operations of the Political Guild, "The Community Quarterly Congress involved 300 persons who made decisions on behalf of all 5th City. Here the guilds bring their recommendations to the citizenry for approval; here the power of a united community is symbolised."⁴

Children are not left out either. An experiment in revolutionary education of 150 youths is part of the 18 year educational model for the children of the Order. A summer camp was held near Ottawa, Canada. Adult "Order pedagogues" help at these camps. The children study "basic religious and cultural curriculum as well as advanced studies including foreign language, pedagogy

and methodologies of model-building and gridding along with outdoor training of swimming, boating, fishing and wilderness camping."⁵

Camp-life is nothing new to the local church. The high-powered programme may come as a surprise. We can learn from the E. I. how important it is to educate our children early in the joys of family worship and in sound doctrine. If the words and phrases in the quotation strike you as stilted you will soon realise that this verbal attempt to be scientific is almost an obsession with the E. I. One wonders how simple Negro folk are able to absorb and understand all this. In any case an attempt is made to conjure up the vision that the E. I. arrives at its decisions and doctrine through objective research. We shall now see whether this is in fact true.

THE THEOLOGY PROPAGATED BY THE ECUMENICAL INSTITUTE

The E. I. makes no secret of what it teaches. Four brief articles appeared in the August 1969 issue of the Methodist Message under the names M. M. Thomas, Horatio De La Costa, S.J., D. T. Niles and C. H. Hwang. We mention these articles because they have been drawn to the attention of the petitioners to the Methodist Annual Conference concerning the E.I.⁶ They are written by the corporate faculty of the E. I. stationed in Malaysia - Singapore. In truth they contain nothing of great moment to local church interest. They repeat E. I. phraseology and ideas which are already found in other E. I. publications.

They are instructive in so far as they inform us how thoroughly the E. I. indoctrinate their men.

These articles speak for a need to renew the local church in our day. We agree with this. But should we seek to do it "E. I. style?"

To look for the real meat of E. I. theology one must examine those documents emanating from Chicago. Among these are:

- (a) **Image**, Journal of the Ecumenical Institute, No. 4, 1967 (Fourth printing: December 1969).
- (b) "The Christ of History" by Joseph W. Mathews *Image*, Journal of the Ecumenical Institute: Chicago No. 7, June 1969.
- (c) **The Declaration of the Spirit Movement of the People of God Century Twenty.** (Mainly on the philosophy of the movement)
- (d) **The Construct of the Movement.** (Mainly on the strategy and tactics of the movement)

It is not within the scope of this article to comment on all the points raised in the above documents. I have attempted to draw out the main strands of thought from the tangled mass of verbiage. This is not easy, as anyone who has ploughed through these documents will attest

4. 5. *Monthly Newsletter of the Ecumenical Institute*: Chicago Vol. 5, No. 4 July 1969, p. 6.

6. Letter dated 31st March 1979 from Secretary, BMAU Executive Board to Petitioners to BMAU concerning the E. I.

SOURCES OF AUTHORITY

On this, as on other fundamental points, the Institute manifests a radical rejection of anything supernatural. It makes much of the "wisdom of 20th century thought" and laughs at what it calls "second-rate theologising", "amateur philosophising, psychologising and sociologising". (Image No. 4, p5).

Having persuaded itself that the Bible as God's truth may be thrown overboard the E. I. feels the need to replace it with other sources of authority. This is illustrated by the following examples.

In trying to justify why the Institute's approach to theology is inductive rather than deductive the writer of one paper explains it this way. "If this seems a bit arbitrary, one might examine the work of the 20th century church's leading theologians....." (Image No. 4, p5).

In the use of symbols to build up the identity of the Negro community the E. I. finds support from the views of "specialists in the science of marketing". (Image No. 4, p10).

In its Mini-School programme the E. I. is "following the lead of Jerome Kagan of Harvard and William Kessen at Yale....." (Image No. 4, p12).

The "victim image" of the American Negro may be a generalisation but the E. I. takes comfort in the fact that "the concept is one that has been referred to many times in many ways by such scholars as Lerome Bennett and Langston Hughes". (Image No. 4, p9).

And so on. What about E. I. theological concepts? What system of modern thought has the Institute allowed to mould them? "It is correct to say that much of the thought that comes out of the Institute has been deeply influenced by existential and phenomenological thought as they have impacted Western civilisation." (Image No. 4, p5). Why has the E. I. opted for existentialism and phenomenological thought rather than, say, the propositional revelation of Christian truths? The reason is given and the above quotation continues, ".....if there is any justification for this, it comes

in the sense of freedom and release which so many experience upon encountering these insights".⁷ The choice, therefore, is made not on the basis of objective scientific investigation but on the subjective feelings that the E. I., as a group, happen to share. Two important consequences follow from this. One of which is the very low opinion that the E. I. holds of the Bible.

The other consequence is more insidious and far-reaching in its effects. From one of its modern "prophets", Rudolf Bultmann, the E. I. adopts the principle of demythologising Scripture.⁸ Wielding this technique it systematically distorts the plain teaching of the Bible to suit its own purposes. Bultmann was labouring under the delusion that all that the New Testament writers were doing was trying to express existential truths. Mathews, particularly in his treatment of the life of Christ, falls into the same error.

GOD

"The centre of life appears to us as transparent, illuminated by fresh consciousness, and this transparency burns us. God is born; the Mystery lives".

— The Declaration, Section 18.

So it is that God is not to be thought of as a Person, an active Creator-Being, but only as a personal response to the "centre of life". God is a process of acquiring self-understanding. God is not encountered. He is the encounter. This makes the whole matter of God subjective. Altizer, spokesman for the "God is dead" movement, was at least honest enough to write plainly and simply. "Once we truly come to understand the Christian God as a.....dialectical process we shall finally be purged of the Christian religious belief in the existence of a unique and absolutely autonomous God".⁹ If there is any doubt as to what Joseph W. Mathews, the dean of the Institute, means by God, take a look at this quotation from his "Common Worship in the Life of the Church". "To have a God is to possess self-understanding, and to be a self is to have a God. Worship, then, is both, and at the same time an honouring of our God and an enactment of self-understanding".

7. Some scientists, which are the very people that the E. I. wants to impress, do not apparently share this sense of freedom and release. One of them is P. B. Medawar, F.R.S., who won the Nobel Prize for Medicine in 1960 and is the author of many books including *The Future of Man*. Commenting on the book "The Phenomenon of Man" by Pierre Teilhard de Chardin (one of the Institute's "prophets") he writes that it "cannot be read without a feeling of suffocation, a gasping and flailing around for air." In "The Art of the Soluble" P. B. Medawar, Methuen & Co. Ltd. 1967, p. 71.

Sir Julian Huxley has written of the new language of Teilhard used by Bishop J.A.T. Robinson as a kind of "semantic cheating.....so vague as to be effectively meaningless." Professor Huxley, commenting on this, writes, "As far as the atheism of Huxley or Russell is concerned, if there is no God, then there is no God of any kind anywhere. To bring Him back as the "ground of being" or as the "beyond in our midst" is just a sneaky way of getting back the old-fashioned God or converting non-believers by telling them they are really believers whether they like it or not!" In "Existentialism and Christian Belief" Milton D. Hunnex, Moody Press, Chicago 1969, p. 22. This book is very valuable for the Christian confronted with the problems touched on in this paper.

8. Myth means "a literary form which describes other-worldly matters in this-worldly concepts; a method of interpreting ultimate truth and, therefore, a method of thinking". (A Handbook of Christian Theology, Fontana Books, 1958, p. 241). What is required, according to Bultmann and his followers, is the removal and re-interpretation of the offending myths so that the gospel can be purer and better understood. The Resurrection, for instance, need not be a historical event. It in what it means to us that is important. The Fall has nothing to do with a man called Adam. It is essentially a picture of man's "self-absorption". For background reading see "Philosophy and the Christian Faith" Colin Brown, Tyndale Press 1969, p. 186-191. Other philosophical and theological mentions in E. I. publications are also covered in this book. There are many references to the literature. One further comment by M. D. Hunnex (See 7), "Even if the language of the New Testament were as mythical as Bultmann, for example, finds it to be, statements in New Testament language would be no less meaningful and capable of being true than their demythologised substitutes. Indeed they would be more capable of being true on their own terms because they would be the appropriate way of saying what was being said". p. 71.

9. "The Gospel of Christian Atheism" Thomas J. J. Altizer, The Westminster Press, Philadelphia 1966, p. 86.

What the E. I. believes is "God" runs counter to our Methodist doctrine (Article 1)¹⁰ and also the teaching embodied in the Membership Manual of the Methodist Church for Young People and Adults (1969).

"There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in the unity of this Godhead there are three persons, of one substance, power, and eternity — the Father, the Son, and the Holy Ghost".

Article 1.

JESUS CHRIST

Jesus Christ is central to Christianity. The Doctrinal Statements of our church devote the following articles having to do directly with His Person and Work.

- I Of Faith in the Holy Trinity
- II Of the Word, or Son of God, who was made very Man
- III Of the Resurrection of Christ
- IX Of the Justification of Man
- XVIII Of the Lord's Supper
- XX Of the One Oblation of Christ, finished upon the Cross.

Other Articles, such as that on Baptism (XVII) and on the Church (XIII), are understandable only in terms of Christ's work.

The opinions held by the E.I. concerning our Lord Jesus are a most curious pot-pourri of intellectual abstractions with an overlay of theatrical jargon. Some examples from Joseph W. Mathews' "The Christ of History" will demonstrate this.

Mathews writes about a "Christ of Everyman". This Christ is born out of a man's "primordial anxiety" and his search for "the justification which will alleviate his sense of insignificance". This Christ is a term of rebuke, as used by Mathews, because the "Christ of Everyman" is the embodiment of the wish of men to escape from the world they find themselves in. Escapism in one form or another is seen among men and women faced with harrowing decisions that have to be made, or thrall-dom that has to be endured. Yet again other men and women face life as it comes, bravely and joyfully, for the sake of family, love of God or country. Courage and fortitude are often born of adversity. There is nothing new about all this. Except that, at this point, Mathews chooses to introduce an idea, that "primordial anxiety breeds the Messiah image". Mathews seems to have forgotten that for a large proportion of the world's population, the Communists, the sense of injustice and anxiety have bred an atheistic kind of socialism.

For the reason given, the Jews, it appears, also harboured this idea of a "Christ of Everyman". Then came Jesus. He was not God who dwelt among men, as Scripture declares. If Jesus was in

any way special, Mathews chooses to account for it by "special mutations of genes, unusual neurotic tendencies, peculiar environmental influences, unique occurrences of lucidity", (p5).¹¹ Thus, with a flurry of modern-sounding phrases, Mathews dismisses the Scriptural record of our Lord's life and His miracles. Compare this view with that expressed in Article II of our Doctrinal Statements.

"By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already."

I John 4:2-3

To continue with Mathew's tale (his own word, p. 7), Jesus said and did a lot of things that unsettled the life of Everyman Jew. This inevitably led to his execution. "His dying as his living, was disquieting". Why? — Mathews does not elaborate. Steeped in existential categories Mathews now tries to convince his readers of what he himself finds incredible. Here are his own words. "In the midst of the happenings surrounding Jesus, some individuals (simple village folk) were seized by a radically new possibility for living in this world. Incredible as it was to many, a few actually raised the question of Christ in connection with Jesus. This moves us to the heart of the matter. To really hear this question is to sense an absolutely unbelievable twist in the Christ symbol....." (p. 7).

The twist, of course, is due to Mathews looking at his Bible with his demythologising spectacles on, and he quite believes that it is the only worthwhile way of interpreting the New Testament.

When the Jews saw that Jesus "lived his living" and, when death came, that "he died it as significant" they were moved to call him the Messiah. How, then, does one explain:—

- (1) Elizabeth, greeting Mary, was led to exclaim, "Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me?" (Lk 1: 41-45).
- (2) Mary's own opinion of the Child she was bearing (Lk 1 46-55).
- (3) The testimony of Simeon and Anna. (Lk 2 25-36).

It was incredible that Elizabeth, Simeon and Anna should be "seized by a radically new possibility for living in this world" by what, to all appearances, was an ordinary mother and her baby. There is a way around these objections, of course. And that is to call these episodes mythological concretions added by pious people at a later date when the Gospels were written. But that is intellectual "double-think" in the face of historical facts. It becomes entirely subjective what one wishes to call myths or pious additions to the text, and what the plain record of persons and events as set down by the Gospel writers.

10. Doctrines, Constitution and Discipline. The Methodist Church in Malaysia and Singapore, 1968.

11. It is an established fact in biology that mutations are almost always harmful in the organisms in which they occur. The other theories listed are as far-fetched, however "anomalous", "peculiar" or "unique".

The hero of the New Testament is not the man Jesus but the Jesus-Christ-Event. (p. 14). What is this Event? Mathews unfolds its meaning on page 9. It is that which confronts man with "the awareness that there is no messiah and never will be one, and furthermore, that this very reality is the Messiah". To receive this Jesus-Christ would appear to be welcoming an intellectual abstraction. No, Mathews assures us, this is not so. It is a "happening" that meets men in the midst of their living. Why then, you ask, do the New Testament writers reason with their readers to put their trust "in Him"? (Jn 3¹⁶, Acts 16³¹, note Stephen's words in Acts 7⁵⁹⁻⁶⁰). Mathews is ready with his answer. "Though, at base, the New Testament men were deciding about their own stance and destiny, yet because Jesus was the occasion of the question, externally it took the form of deciding about him....." (p 10). In other words the disciples are made out to be deep existential thinkers who saw in Jesus a convenient person to confer on their leap of faith a form or substance. On the contrary it is the Lord Jesus who is set forth in Scriptures as revealing spiritual truths to His disciples. The latter were down-to-earth and often fumbling in their interpretation of their Lord's words. Consider the Lord's reply to Peter about John. "If it is my will that he remain until I come, what is that to you? Follow me!" The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die....." (Jn 21²¹⁻²³). Nothing suave or erudite in the disciples' response is evident in the account (See also Jn 3¹⁰, 16¹²).

Mathews continues by telling us that "what we shall call the Jesus-Christ mortally assaults the Everyman-Christ". Thus we see that two intellectual concepts of life make war against each other in men's minds. Mathews, almost in rapture, is driven to ask his readers, "Is your Christ, Jesus-Christ? or the Everyman-Christ?" If you opt for the latter concept you are opting to build "illusions about the human situation in seeking for truth, perfection and peace". Should you opt to walk through life embracing the first concept you do so "with the sure confidence that this very walking is the meaning of life". (p 23). Such is the radical transfiguration of the Jesus-Christ-Event!

The end of the tale is not in sight yet. We have so far been told that the historic Jesus-man opted for the Jesus-Christ-Event. By this same token the historic community, the church, broke into time (p 12). The church then tried to dramatise its beliefs in the New Testament. The Jesus-Christ-Event becomes the Lamb of God. In part of the New Testament story he is disguised as a man. Mathews calls this the "double concealment" (p 16). This, says Mathews, is the Jesus of the Gospels — a cultic exemplar, a masterful artistic combination of Jesus of Nazareth, the dramatised cosmic Jesus-Christ-Event, and the Jesus-Christ happening in each man. "A diagrammatic statement of this amalgamation would look something like this: the cosmic-historic-Jesus-Christ-man-figure." (p 20). We are beginning to see why E. I. men have a penchant for model-building!

Mathews stands back, views what he says the New Testament writers have done, and exclaims with admiration, "What a play!" (p 16). If we are not thoroughly confused by now we would tend to agree with him!

Mathews should heed some words of advice from one of his spiritual mentors. Whether or not Paul

Tillich felt that he was exempt from his own advice is another matter but he wrote, "Nothing is more inadequate and disgusting than the attempt to translate the concrete symbols of the Bible into less concrete and less powerful symbols." (Systematic Theology, Vol. I, p 269).

THE SCRIPTURES

Precisely because Mathews views the New Testament as only a drama about a cultic hero — a compound of the temporal Jesus and the cosmic Lamb — his views of the New Testament are anything but "high". "Such stories are conspicuously penetrated by the relative and arbitrary: not in their inner meaning but in their form". (p 13). The fact is overlooked that if the form is arbitrary and relative so will be the meaning behind the form, especially as the writers themselves claim historical authenticity for their writings. In the preface to his Gospel Luke emphasises this point. "In as much as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eye witnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed". (Lk 1¹⁻⁴).

Professor Alan Richardson, Dean of York, states in his book. "The Bible in the Age of Science" (SCM Press Ltd. 1961) "The story of Jesus and his resurrection presents us with the challenge of real history, the stories of the gods of mythology do not. What is true of the Gospel story is also true of the Apostles' Creed, in which the facts of Christ's birth, suffering, death, resurrection and ascension are asserted, not as 'true myths', but quite seriously as 'part of the history of the world'. The Creed, as Wescott remarked, does not offer an interpretation of these assertions, it simply recites them as historical events. The implication is clearly that if they are not true assertions, if the events did not happen, then they are meaningless and we are deceived, no amount of demythologising will give them significance. 'If Christ hath not been raised, your faith is vain', (1 Cor 5¹⁵). The issue is as simple as that", (p 143).

We pass on now to the methods used by the E. I. to propagate its beliefs.

METHODS

Whatever else may be said of the E. I. one can admire the tenacity with which those who are its proponents adhere to its system of beliefs and the zeal to share these with the Church.

"Let all men everywhere stand before this imperative — to be the new church which is the Spirit Movement, and to be the Spirit Movement which makes possible a new man, a new church, and a new world. The demand is clear. A decision is required. The time is now".

— The Declaration, Section 19.

Caught in the urgency of its self-appointed task of inciting a world-wide church renewal E. I. personnel adopt certain brain-washing tactics to make others come round to their view of Christianity. A number of local people who have attended E. I.

sessions have been repelled by what they have seen and heard. But it is not only in East Asia that there are rumblings of indignation. An American church magazine "Together" has reported that, in highly concentrated, 44-hour weekend study sessions, "the faculty creates a psychological jail — participants are tested and hounded with ideas even at meals, and there is almost no letup. This is one place where the institute's programme gets particularly controversial. Some feel that the faculty uses extreme methods. 'They violate a person's insides', as one put it. Many feel that what they are exposed to is a kind of brain washing. If pressed, the faculty admit to this charge, but they say, 'All education is brain washing. We brain wash in order that men might live before God as free men rather than before some narrow ideology'". The normal teaching process nourishes the spirit of enquiry. E. I. course numb this spirit because questions embarrassing to the organisation are suppressed and an attitude is generated that the E. I. knows what is best for the church in Chicago, in South-East Asia, or anywhere in the world.

We must remember that the E. I.'s concept of God is not the normal one that most people, even non-Christians, have. The E. I. continues using traditional Christian terms which it invests with its own meanings. Questions which hint at the arbitrariness of the pre-suppositions on which the entire infrastructure of the Institute is cast are discouraged. The E. I. is not honest to God and, it turns out, neither is it honest to men.

CONCLUSION

We have examined the teachings of the E. I. concerning God, Jesus Christ and the New Testament and find them repugnant to the spirit and letter of the Articles in our Doctrinal Statements. Other points of disagreement may be sought as well but we believe that these illustrate the vast gulf existing between E. I. doctrine and that of the orthodox church. The sources of inspiration for its ideas are, in the final analysis, arbitrarily chosen. Consequently its approach to what it believes to be a purely human problem, church renewal, is dominated by the thesis that the manipulation of symbols and motivations ought to work. Men have thought deeply on church growth and renewal and have come up with quite different answers.

It is unfortunate that some well-meaning but naive Christians have been beguiled by the E. I. "If the E. I. can shake me up like this," they seem to say, "it can shake my church up. Maybe that will do the church some good." They should look beyond E. I. manufactured symbols and images, constructs, gridding and problemats. It may be quite exciting to encounter for the first time new ways of looking at things. One should be careful about mistaking a clever analysis for a true analysis. One can be spell-bound by the former without coming anywhere near the latter. This has occurred more than once in the history of the church.

Faced with the type of challenge posed by the E. I. what is to be our church's response? The challenge is as much to a Methodist's understanding of his faith as it is to his commitment to his church and his Lord.

The strength of the church can become its weakness. Because being responsible church members and witnessing Christians is everybody's business it becomes the concern of nobody in particular.

We must learn how to lead disciplined lives individually. Committees are often made to do what the individual is not willing to do, namely, to give himself wholly and unreservedly to Jesus Christ as Lord and Master. In the language of the E. I. this is "playing intellectual and romantic games". The E. I. wants Christians to join them in playing their game in their style. And some will, if only because they want to stop drifting along with an aimless church. Others, highly-placed but lacking a definite programme of their own, commit their entire churches to the E. I.

How do we get more church members to be committed Christians? Very simply, by example, by prayer and by the faithful preaching of God's Word. By stating clearly and simply the great truths without fear of man and without dilution of their contents, truths that are able to change the lives of men and women for the better. The language will be modern but the truths themselves do not change. God will honour His Word. "So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it". (Is 55 11). Dare we believe this? This is the most difficult single thing to get through. No congregation is going to be transformed by the desultory exposition of a few Bible texts, a few Sundays a year, from the lips of preachers who do not personally believe that God's message is authoritative and powerful. It is Jesus Christ, as Lord of the Church, convincing and convicting men and women of their spiritual lassitude, lack of vision and love, who will set the church on fire for Him. It is Jesus Christ, as Lord of the Church, who removes the scales of avarice, selfish ambition from the Christian's eyes, encourages the faint-hearted and awakens him to demonstrate his love for his Lord in new situations of life. Socially-orientated remedies, such as E. I. courses, are at best only stop-gap measures.

The problem of making the gospel understandable faces every generation of Christians. The good news that though sinful, lost and rebellious, man may yet be reconciled to his Maker through Christ is relevant to every man and woman in every age. There is no question of the gospel being irrelevant. In many housing estates in Singapore men and women are turning to God through the preaching of that message. New churches are springing up. Most of them are run by young people who, by their very joy and confession, have found eternal life in Jesus Christ. They comprise office-workers, shop-assistants, factory workers, students and teachers. They carry a meaning and a purpose in living wherever they go. All over the world men and women are turning to the living God in large numbers, unprecedented in church history. God the Holy Spirit is working mightily today. And Christians are praying, labouring with modern tools, for the extension of His Kingdom. The gospel is blazing in all its ancient power. The E. I. dismisses all this as "ancient pietism". If it is humble and honest enough with itself it should be able to trace the dynamic of that piety to the Crucified and Risen Lord of the Church — Whom it has rejected.

Be appalled, O heavens, at this, be shocked, be utterly desolate, says the LORD, for my people have committed two evils; they have forsaken me, the fountain of living water, and hewed out cisterns for themselves, broken cisterns, that can hold no water. (Jeremiah 2: 12-13)

CHURCH RENEWAL

A Report on the Programme of The Ecumenical Institute of Chicago

presented by DAVID H. ADENEY

A SHATTERING EXPERIENCE

How do you see yourself grounded in history? What is it that deeply concerns you? These were the questions asked of every member of the small group attending the opening meeting of the Ecumenical Institute Parish Leadership Colloquy. From the very beginning we realized that we were to be personally challenged and involved in a carefully structured programme with clearly defined objectives.

For almost three days apart from about six hours allowed for sleep at night and a few short breaks during the day we were caught up in a planned programme which utilised worship, conversation, lectures, study, seminars and workshops in a calculated effort to create a new outlook on life and theology.

Each day started with worship at 6.30 a.m. The wording in the liturgy used at the morning service was completely orthodox but the form of service was unusual. In keeping with the fast tempo of the 20th century a rapid pace was maintained as we stood up, knelt down, turned left or right all at the beat of a gong. The familiar words of the Lord's Prayer, Creed, Gloria, reading of Scripture and responses were uttered with loud voices while some swayed their bodies following the instruction to throw everything into this act of worship. There were two short periods of extempore prayer when E. I. staff reverted to the peculiar phraseology with which we were to become so familiar. In the shorter worship service at the end of the day, usually after 11 p.m., the new religious language was used, such as "I call upon us to remember the unchanging word of life; We are free to live; Our every decision is utterly significant." "Worship", says Joseph Matthews, "is both and at the same time an honouring of our God and an enactment of our self-understanding."

One could not but be conscious of a sense of unreality which pervaded all the worship. The morning service was a kind of non-rational worship which was meant to appeal to the senses. The words were not taken at their face value. Those who have been through a serious economic crisis experience the shock of finding that overnight their money has lost its value. We were witnessing a terrible devaluation of spiritual terms. The theological retooling referred to in the E.I. publications involves a radical change in the meaning attached to Christian statements of belief. When one of

the staff knocked at my door at 6.15 a.m. and called out 'Christ is Risen' I answered 'Christ is risen indeed'. But I knew that he was not referring to the historical resurrection of the person of Christ.

A NEW THEOLOGY

It was the purpose of the four theoretical study sessions to show the new meaning of theology.

In each session which usually lasted about three hours, there was first a discourse followed by a reading of modern poetry and a passage from a modern version of the New Testament. Then came the seminar, or workshop preceded by an explanation of the assignment given to us. In the seminars following the theoretical lectures each one was given articles by Tillich, Bultmann, Bonhoeffer and Brunner with instruction as to how to make an outline and summarize the main teaching.

In the introductory lecture it was pointed out that between 1917 and 1957 there was a theological revolution in the seminaries resulting in a complete theological retooling and re-statement of the faith in 20th century terms. The ten years period 1957-'67 was described as 'wild experimentation' to be followed by forty years of practical revolution when the church is to be re-structured. It was emphasized that 'something is going on in our times — a breaking open in the spirit'. The fantastic job of restating the faith has largely been completed by Barth, Brunner, Bonhoeffer, Tillich. Now the action in the theological revolution is shifting from the theological seminary to the local church. To achieve renewal God and Christ must be re-interpreted and a new theology relevant to the world today must be developed.

E. I. THEORY: THE LECTURES DESCRIBED

A trinitarian structure was used for the first three lectures.

In the *first session* on the *Revolutionary World* the question of God was raised not in abstraction but in the midst of life, for theology is always regarded as a response to life. The old concept of the two-storey universe has gone and the old authorities have collapsed. No longer is man conscious of supernatural powers. He is now confronted with historical powers. History is the result of human decision. Man is now called to participate in creating the future. The human

decision means the end of colonialism. He stands before the ultimate which is the ongoingness to which you give your life. No man knows everything except what is going on in life. There is always a word which reveals the ultimate. It may be G-O-D or any other name. We tend to use a theological code language. Instead of GOD you can use other terms such as Mystery Ongoingness, Invisible King, Vital Force.

God is the ambiguity or mystery at the centre of life. The old metaphors of prayer have collapsed and new metaphors must be created as God is experienced not outside of life but in the very centre. The Revolutionary World means that 'man come of age', living in a dynamic universe bursting with energy, must never discuss God in the abstract for the very experience of life is God. He must stand before the one who is there, who puts me into being and takes me out of it. Impersonal God is 'not this — not that', it involves a depersonalisation of God instead of God as eternally personal — infinite personality.

The second session dealt with the Christ-Event. There is a happening in the midst of life. This is called the Christ-Event. Life is dramatized in the Creation story. "Yahweh comes into the stage and says "All is good". So I know that I am received. Whatever sustains the universe sustains me. So I am sustained by the universal being. Our fathers expressed it in the words of the hymn 'Just as I am'. The past is approved. I am accepted. When I receive this the future is open."

Every man builds up illusion as to what life is. That which punctures these illusions is the Christ-Event in the Revolutionary Word which summons man to face reality. This Word is the 'die-live word' which calls man to die to the idea of himself that he formerly held and live in the light of reality.

Our fathers told a story about this "The father had a fuzzy little lamb in his bosom. Others pictured it in different way (e.g. Timat the dragon). Then they had to get the lamb into history. So they spoke of the virgin birth because everyone important had a virgin birth. Then they had the story of the life, death, and resurrection. The Word was in history. This was followed by the ascension so the lamb went back and you have the papa on the throne. This story can be told in a million ways.

Another picture of life is Jesus walking on the water. In the Bible passage the name 'Bill' was substituted for Christ so — 'Bill walked on the water' — Bill said — 'Come'. Thus the water is symbolic of spirit, chaos and death. Jesus walks across chaos and death. Pick up your life and live. 'Rocky' Peter represents the Church.

The Cross is seen not as a once-for-all event but a principle, a constantly changing example of suffering. The resurrection means 'a die-live' possibility. When we spoke of the resurrection as a

historical fact in the life of Christ we were told not to be concerned about the resurrection in past history. Rather we were asked, 'What does the resurrection mean today in Vietnam?'

We were constantly reminded that when we talk about Jesus it is not some intellectual concept. Belief in Jesus is not based on history for history was described as man's invention. "History is the way you look at and deal with data". We were told that we have a white man's Jesus and a yellow man's Jesus. What we now believe about the historical Jesus is human invention. "The happening of Jesus rests on faith."

Just before we sat down for our last meal together one of the E. I. staff broke bread and said 'Our fathers broke bread showing the brokenness of the world.' He then poured water into the cup and said 'Our fathers took the cup showing that they embraced the broken world and it was good'. I objected saying that the brokenness of the world was only a secondary meaning. Our fathers broke bread commemorating the broken body of the Lord Jesus. It was then that a discussion took place concerning our belief in the historical Jesus. One of the leaders said that for him to think of Jesus in terms of a person would be to reduce Christ. Another of the staff talked about people going round the world preaching a white bourgeois Christ and seeking to make people 'white bourgeois'. We were told that kind of a Christ is already finished and rejected by the yellow man. Thus theology was regarded as a parasite which comes out of the context of the times in which we are living.

Just as the true personality of God and the revelation of His character in Scripture is ignored by the definition of God as a terrible mystery at the centre of life, so also the Biblical Teaching that Christ is 'God come in the flesh' is also rejected. The Gospel narratives are regarded as merely symbolic and indeed the word 'Jesus' also becomes just a symbol to which a great variety of meanings can be attached.

The third session dealt with the 'Life Style'. All men stand before some ultimate, that which they decide gives meaning to their life. This ultimate mystery GOD is revealed through the Christ Word which says 'all is possible'. Those who accept the Universal Word have a common life style which is true freedom. Each is called to live the new life of the Lucid Man who is:

- (1) Lucid about the tragic world full of problems and suffering.
- (2) Lucid about self — full of neurosis.
- (3) Lucid about others — knows others because he knows himself.
- (4) Lucid about the Word — Christ's Word — "Take up your bed and walk" —
"Stop being sorry for yourself".

The lucid man is called to be sensitive to all that is going on: — the universe — himself — his neighbours. The demand on his life is to be the great man that he is. The illustration was later given of negro children in the underprivileged area — Chicago where the Ecumenical Institute is working. Each day they were asked

“Who are you?”

Reply: “I am the greatest.”

“Where do you live?”

Reply: “I live in the universe.”

“What are you going to do?”

Reply: “I am going to change the world.”

Language is symbolical — it is the pointing to something that is going on. Man is called to hold himself to the reality of this life through symbols. He is to be disciplined experiencing solitude and doubt. He has no status and must live as a perpetual revolutionary. He belongs to the shock troops of history who go out on the edge of history, make their decisions and lay down their lives. As a responsible and free individual his decisions are entirely his own. Living in a relativist world he acknowledges no code of principles which would limit his freedom.

The fourth session dealt with the Church in its global context.

1. The Church moves out and creates the new.
2. The Church is defined in terms of activity.

It is man's response to God on behalf of the whole of society. Thus the Church repents for the sins of society and must turn 180° from evil. Today there is an over-emphasis on the individual and his relationship to God. The one to one emphasis does not get anywhere. It does not do anything to change the world.

3. The Church is expendable.

Members of the church must die their own deaths and over their bodies civilisation walks. “The only thing that will change history is your death.” How do you send your life into history? Love is a decision that you embrace and re-embrace. Often it is contradictory to your feelings. You must ask yourself “Do I let death die in me or do I die my own death?” The “cruciform man” is the one who has made the decision to lay down his life.

4. The Church has grasped itself as mission.

Its task is not to minister to its own but to serve the World, — to change the course of history, — ‘to bend the trend’. The Church only studies to get the job done. Its members have a ‘decisional relationship to life’. Decisions are no longer based on the metaphors used by our fathers: — Good/Evil — right/wrong. Absolute, eternal, final values have gone. We live in a relative universe. Now there is a new kind of metaphor for the moral man — Responsible/Irresponsible. The Responsible

man recognizes that there are no absolute patterns of behaviour. He makes decisions in the spirit of Paul's words “All is permitted — not everything is expedient”.

5. The Church builds models for the future.

The moral person builds a model and operates out of that model. If for instance a student is found taking drugs you do not tell him it is wrong but you ask him “What is the model for your life?” The immoral man is the person who does not operate from a model. The models we build must be comprehensive and relate to family, neighbour, church, nation and region. In order to build a model (or plan) for life a man must consider economic, cultural and political problems, past, present and future. The same applies to models build for each parish and congregation.

6. The Church is a Symbol Centre.

She dispenses symbols through stories, rites, songs and visual aids. The Church must constantly decide what symbols are to be held, what are to be changed and what new ones should be created.

7. The Church is a centre for worship.

Meditation — living with your ancestors or with the saints.

Contemplation — Drive to the bottom of what it means ‘to be’. The abyss of what you are.

Prayer — How do you relate to Being — The coming to attention to the whole world — to that which is — the Totality of life.

Confess — what life is.

Receive — what life is.

Lay down — your life.

The second part of the course consisted of discourses and workshops dealing with how to make ‘problemats’ (analysis of problems — world — region, state, city, parish) and ‘models’ — drawing out plans and training curricula for the cadre and for the congregation.

EVALUATION

I. Strength of the Movement.

(1) The dedication of those E. I. members who form what they describe as the “Third Order of the Church” (Missional and Teaching) — married couples who have taken vows of poverty and chastity and observe a strict discipline.

(2) Their global vision and planning. Religious houses have been established in Nairobi, Kuala Lumpur and Hongkong. International Training Institutes of 6 weeks duration have been held in Singapore South India and Hongkong. E. I. Staff are conducting courses in many Asian and Australian cities all through the year.

- (3) Their insistence upon the necessity of understanding the nature of the revolutionary world. "The church trains people to live in a world which no longer exists."
- (4) Their clearly defined objectives and careful planning. They gave useful instruction on the working out of long-term plans for the church.
- (5) Their emphasis on the importance of having a vision of the whole need of the whole world. They stressed personal and social involvement.

II. Tragic Failures.

- (1) In seeking to reinterpret the doctrine of the church for the 20th century they have presented 'another gospel' which as a form of existentialist philosophy is completely contrary to the teaching of Christ and the New Testament.
- (2) The God whom they proclaim is not "The God and Father of our Lord Jesus", Instead they have introduced an almost pantheistic concept of a vague impersonal god who is "the ground of our being".
- (3) The ancient heresy of docetism is found in their teaching about Christ Who is no longer regarded as "God manifest in the flesh". The Biblical teaching concerning Christ as God, Who is personal Saviour and Lord is completely lost.
- (4) The authority of Scripture is rejected and often faulty exegesis is used when taking Scriptural passages out of context in order to support their viewpoints.

RECOMMENDATIONS

It is useless to react merely negatively against the false teaching of the E. I. Christians must prepare a programme of renewal based upon the reviving work of the Holy Spirit which will include:

- (1) A solid foundation of doctrinal teaching related to the needs and problems of the 20th century. Many, because of a failure to think in Biblical terms are unprepared to meet the needs of today.
- (2) The training of key laymen in every church who will be challenged to face up to all the implications of true discipleship, including preaching, teaching and social responsibility in a broken world.
- (3) The provision of suitable curricula for different types of people in the churches and a long term plan for training conferences.
- (4) The setting up of cell groups in the churches which will stimulate prayer, earnest study, involvement in the problems of people around and a widening of a vision of the whole world and God's eternal purpose.

WHICH WAY RENEWAL?

A Critique of an E.I. Seminar.

by M. B. DAINTON

I. PURPOSE OF THE SEMINAR

The purpose of the Seminar was to teach a method for the renewal of the church. This method can be summarized as follows:

Geo-social grid Problemat Gestalt	}	Clarifying the problems
Rephrasing Re-structuring	}	Preparing for action
Strategy Tactics Goals	}	Action

However, the course of lectures ('discourses') not only taught but applied this method in the following manner:

Problem	-	Traditional theology is not relevant to the world today
Rephrasing	-	Theology must be expressed in twentieth century terms.
Strategy	-	Twentieth century theology must be taught to ordinary church members.
Tactics	-	This seminar
Goal	-	Theology relevant to the world today

In other words, to achieve renewal of the church we must re-structure our theology in terms acceptable to the twentieth century.

There were five Discourses in this Seminar, as follows:

Theological

- The Revolutionary World
— God re-interpreted
- The Universal Word
— Christ re-interpreted
- The Functional Image
— The Church re-interpreted

Practical

- The Global Context
— The present world situation
- The Local Manifestation
— The position of the local church.

In addition, there were seminar periods, liturgical experiments and conversations on the same themes as the discourses.

II. SUMMARIES AND COMMENTS ON THE LECTURES GIVEN, BIBLICAL TEACHING IN CONTRAST.

(The summaries of the lectures may appear to the reader to be couched in awkward language. This is because they retain much of the jargon used by the instructors. The first three summaries are followed by short comments, then by a presentation of the Biblical teaching. The method adopted in presenting the Biblical view is the examination of an appropriate passage of Scripture in each case, not an exhaustive summary and comparison of all the Scriptures. The English RSV is used in all Scripture quotations.)

A. THE REVOLUTIONARY WORLD

1. Summary of Discourse and Seminar 1:

a. Modern man has 'come of age'. This phrase is Bonhoeffer's way of expressing the present existential moment, when there is a happening in the deep of man's consciousness concerning what it means to be a man. Man has now abandoned older world views and is today becoming conscious of his own self-consciousness. He is consciously asking, "What does it mean to be a human being? What shall I do with my life?"

b. 'Coming of Age' means a radical shift in the Common Sense, Common Style, and Common Mood. The common sense is that the world today is infinite, relational and dynamic. The common style is that men think of themselves no longer as victims but as masters of their destiny. Man is urban, not rural, global not parochial, oriented to the future and not to the past. The common mood is secular self-confidence. God is now experienced in the depths of human life, not outside it; man is independent, controlled only by things to which he hands over his own power. There is no other authority to which he can turn than himself: certainty can only come from trusting his life to a decisional stance.

c. God is the reality behind life. In this new era of history God is defined as the ambiguity or mystery at the centre of human life: that which gives man his greatness — his care about the coming day, his search for love, his sense of duty — and his misery — his lack of security, finiteness, solitude, and subjection to death. God is not an outside power to whom we pray, but the final mystery, the 'awareness in the midst of life'.

Conclusion: The term 'revolutionary world' means the change in the depth of the human being, the consciousness of the final mystery behind life. And for this revolutionary world we use the verbal symbol 'God'.

2. Comment:

a. On the E. I. view of man. The notion of 'man's coming of age' is based on the undoubted advances of modern technological progress, and ignores the truth that man is a fallen being who cannot alter his own moral nature.

Theologically, it is the ancient heresy of Pelagianism, namely the denial that man as man is a sinful being, and the claim that man can save himself.

b. On the E. I. view of God. The definition of God as the ground of being and as the terrible mystery at the centre of life, the notion that God is to be found not outside but inside the world and within the nature of man; ignores the Personality of God and the revelation of His character in Scripture.

Theologically, it is a variant of Pantheism, the belief that 'God' means everything that is, or that the universe is God.

3. The Biblical Teaching on God.

There are two ways by which we can get knowledge about God. They are called, traditionally, the way of "general revelation", that is, by studying the world, and "special revelation", that is, by studying Scripture. The climax of special revelation is Christ. As Christians, we believe about God everything that Jesus Christ showed to men about Him, both in what He said and in what He did. When we want to know about God, we, as Christians, must begin by studying what Jesus was and said, not by adopting philosophical ideas, or by looking at the world around us. Christianity begins with Christ.

Let us take the Sermon on the Mount (Matthew 5-7) as representative of the teaching of Jesus Christ about God.

Jesus taught us to call God Father (6:9): God gives rewards (6:1, 4-6), sees (6:4), hears (7:11), wills (6:10; 7:11), knows (6:32), forgives (6:12), and sits upon a throne (6:34). These are all activities of a Person. (Even if we say that this language is using human terms about God, who is really not like men at all—then this only means that personal language is the best language we have to use about God, who is more personal than man, not less: certainly not impersonal.) And further, Jesus Christ Himself was clearly a Person, and as we believe that God was in Christ, so we conclude that God is a PERSON.

Does God as a person have a character? Yes. He is perfect (5:48), seen by the pure in heart (5:8), impartial (5:45), rewards humility (6:1), forgives debts (6:12), gives good things (7:11) and has an enemy — mutton (6:24). This can all be summed up as 'goodness'. And Jesus Himself was 'without sin' (Heb. 4:15). God is GOOD.

God lives in heaven (5:16, 45; 6:9; 7:21). Heaven is God's throne and is contrasted with earth (6:34): from it God controls nature (6:26, 30) and the weather (6:45), and sees the behaviour of men (6:4, 17). The 'kingdom of heaven' is entered by pleasing God (7:21), and the pure in heart see God (5:8). Whatever is meant by heaven

(there is a wide field of Scriptural study here), it is clearly the place of state in which God is now, which is not the same as this world, or nature, or the depths of human experience: it is something or some state outside of the world. And in Christ Himself there is something unique, something that is impossible to explain as coming from this world: 'we beheld His glory' (John 1:14). In short, in the traditional phrase, God is TRANSCENDENT, outside of the world. Not 'up there' in space, but 'up there' in a higher existence than ours.

What is God's relationship to men? Men can be sons of God (5:9), be forgiven (6:12), be delivered from evil (6:13). They are obligated to do God's will (6:10; 7:21), to bring glory to Him (5:16). God is Sovereign, Lord, Judge, KING. And if we look at Christ, we remember His words, 'You call Me Master and Lord.....and so I am' (John 13:8).

God then is a person with a definite character, controlling the world from outside it, and while loving men, summons them to stand before Him as Lord and Judge, all powerful and demanding obedience. Contrast this Christian God with "God-as-the-ground-of-being", God "the reality in the depths of human experience", God "the verbal symbol of the revolutionary world". Contrast this God with the teaching that men can turn nowhere except to himself and can believe in nothing save his own decisional stance. And it is clear that, whether this teaching be new, modern or whatever, it is not CHRISTIANITY.

B. THE UNIVERSAL WORD

1. Summary of Discourse and Seminar 2:

We have learnt that God is the terrible mystery at the heart of the world, the final mystery in life. Only through 'what the church has always called the Christ-event' can we call this terrible God 'Father'.

a. The Christ-event is the shattering of illusions. Man, standing before life in awe and dread, shelters himself behind illusions. But there will always come a happening which will destroy these illusions and bring him face to face with reality again. This shattering happening will be different in each person's case, but this is the Christ-event, the universal world-summoning man to face reality. This Word is the Die-Live word. This Universal Word by shattering man's illusions calls him to die to the idea of himself that he has cherished, and calls him to life in the light of reality.

b. This shattering of illusions is typified in the historic Christ-event. Jesus called men's lives into total question, and punctured all their illusions about themselves and about Himself — 'there will not be a Messiah and I am it'. In the Cross of Jesus the Die-Live word is typified.

c. When our illusions are shattered we must accept that we are accepted. It is a fact that life, Reality, is good: including man. To accept this in the face of all the evidence to the contrary — to accept that we are accepted by whatever it is in the universe that accepts everything in the universe — is to find freedom. It is the death of illusion, so that man, no longer victimized by his past, can without illusion and in freedom decide his own future. This is what our fathers called 'forgiveness of sins'.

2. Comment:

a. **On the E. I. view of Christ.** This interpretation of Christ ignores the historic doctrine that He is God in the flesh, and by treating all the Gospel narratives as merely symbolic, also ignores His true manhood.

Theologically, it is the ancient heresy of **Docetism**, the view that Christ was not a real man. For the E. I., the word "Christ" refers not to a historic person — he never existed — but to a present existential experience. It is used because of its familiar connotations, but it does not refer to the real man.

b. **On the E. I. view of salvation.** The interpretation of atonement and forgiveness as the shattering of illusions and acceptance of reality, ignores the fact that sin and guilt have to be dealt with, not just forgotten.

Theologically, it is a version of the **Moral Theory of the Atonement**, namely the idea that salvation is wholly subjective (a matter of altering an individual) and not objective (dealing with external realities apart altogether from individual man).

3. The Biblical teaching on salvation.

Col. 1:13-23 informs us of the Christian doctrine of Salvation.

Before men are saved, they are in the dominion of darkness (13) and estranged from God. Their attitude to Him is hostile and their actions are evil (21). This is the basic Christian doctrine of man: he is opposed to God and needs to be delivered from the power of sin that keeps him bound. Whether he realizes it or not, he is unable to know God by himself. Salvation is **NECESSARY**.

God has transferred us to the Kingdom of His Son, redeemed us, forgiven our sins, reconciled us with Himself (13, 14, 22). The initiative in salvation is God's, not man's: He finds man in one condition and puts him into another, a radical change. Salvation is the **WORK OF GOD**.

God was in Christ, so that Christ was truly God (15, 19). Yet Christ died a literal death on a real piece of wood (20, 22) so that He was truly man. It was Christ's death (22) and resurrection (18) that saves men. His death was not just a "typical event", but really made peace (20), reconciled all things to God (20) and reconciled us (22). The Cross of the God-Man did something for the whole universe, irrespective of whether a particular individual believes it or not. Nevertheless one purpose of His death was the redemption of men, so that before God they are holy, blameless and irreproachable (2). So salvation is accomplished through the **DEATH of the GOD-MAN and HIS RESURRECTION**.

Salvation is offered to faith, not given automatically. Anyone who has faith may be transferred to the kingdom of Christ. But there is a factual content to faith ('the faith', 23): Christ is the subject of our proclaiming (28), and we need to know who Christ is (15-20) and what His Cross has done (19-22). Faith in the Christian sense presupposes some degree of understanding of who Christ is and what He did, and means willing obedience to Him as Lord (cf. Rom.

10:9). Since man's natural state is being in the kingdom of darkness (13), to believe on Christ requires repentance, that is the determination to alter one's behaviour and to serve Him. Salvation is received by **FAITH**, and faith is reasonable, not blind.

We grant that the Biblical terms, salvation, redemption, kingdom, etc., need to be placed/translated into the thought-world of the twentieth century. We must not however lose the basic ideas that God does something for man which man cannot do for himself, that this something was done when Jesus died on the cross, and that our faith is inseparably related to the historical facts of Christ's life. Contrast this teaching of Scripture with the E. I. teaching that man, part of all that is, is good; that Christ is an event, not the God-Man; that the Cross is an example of "the die-live word"; that "when we accept that we are accepted by whatever it is that accepts us, we are free to decide our own future". This teaching ignores the sin and guilt of man, takes away the significance of the Cross of Christ, and instead of a faith in facts puts its trust in fantasy. Whatever else it is, it is not **Christian**.

C. THE FUNCTIONAL IMAGE

1. Summary of Discourse and Seminar 3:

All men stand before that which they decide gives meaning to their lives. The Church has always held that the ultimate meaning giver is the ultimate mystery, God. Out of the Ultimate Mystery comes the transforming Universal Word, and those who accept the Universal Word have a common life-style.

a. **This life style is the image of the church.** The life style flows from man's image of himself. In the first centuries the image of the church was that of an eschatological community; in medieval times it was that of heir to the Roman Empire. At times the Church has had the self-image of 'Defender of the Faith'; but since God is the awareness in the midst of life, it is impossible to defend Him: man can only defend his own image of God. And this leads to conflicting denominations all defending their own view of truth — 'each church producing enough oil to grease its own machinery'.

b. **The modern image of the church is that the Church is Mission.** The Church consists of those who have moved out of the no longer to the not yet, and there sacrifice their lives on behalf of all. It consists of those who have decided that through them the future will be built. These men — who are the church — practise witnessing love in that they point to the Word which enables men to live without illusions, and justifying love in that they strive to establish universal justice through just structures of society.

c. **The Church and the Individual.** To every man is given the choice of what he is going to be. To be one of these who stand in the 'not yet' to lay down their lives for all men, is to know solitude, doubt, and never experience rest, reward, or peace. But this is the responsibility of the free individual. As free and responsible, man acknowledges no code of principles which would limit his freedom; in this relativist world he must often choose between right and right; and so his decisions are entirely his own. He cannot ask God to help him decide, for his own decision is the will of God.

2. Comment:

a. On the E. I. view of the church. This conception of the church is anthropomorphic and existentialist, ignoring the fact that God is Sovereign and that the Church is His, not man's.

Theologically, it is a variant of Arminianism, which, basically, denies the Lordship of God over the church.

b. On the E. I. view of ethics. The teaching that man cannot rely on principles and must practise 'situational' or 'relative' ethics, ignores the work of the Holy Spirit and the divine call to holiness. Theologically, it is the heresy of Antinomianism, the view that in some circumstances the Christian may do things which the Law of God forbids, on the ground that Love is higher than Law.

3. The Biblical teaching on the Church.

For the Christian view of the church we go to Ephesians 1:3 — 2:10.

Clearly, when we speak of the church, we must be CHRISTOCENTRIC. We are chosen, destined, redeemed, made alive (1:3, 5, 7; 2:5) in Christ, for a life of good works in Him (2:10). God's purpose for the whole of the universe is to unite all things in Christ (1:10), and Christ is the head over all things for the church (1:22) which is His body (1:23).

Christians are redeemed and forgiven (1:7), the sons of God (1:5); have believed the gospel of salvation (1:13), and been made alive (2:5). This redemption and new life is the gift of God, not the result of anything that man can do for himself. These redeemed people have spiritual blessings in the heavenly places (1:3), have the seal of the Holy Spirit (1:13) and sit with Christ in heavenly places (2:6). Whatever the detailed meaning of these expressions, it is clear that the church is a SPIRITUAL COMMUNITY concerned with SPIRITUAL MATTERS.

The earthly duty of this spiritual community is both passive and active. Passively, they are an exhibition of the grace of God (1:6) simply by existing, and by going on receiving the immeasurable riches of God's grace. God brought the church into existence to exhibit His glory, grace and love. Actively, they are to bring praise to God by living for the praise of His glory (1:12), and doing good works (2:10), and in so doing they will know the immeasurable greatness of God's power (1:19). The Church cannot be defined without reference to God, for it exists for Him, not for the sake of other men. Its PURPOSE is to GLORIFY GOD.

How then is God to be glorified? By the behaviour of the church, or individuals, which is consistent with God's purpose and character. Christians are to be holy and blameless (1:4), loving one another (1:15), trusting Christ (1:15), and no longer walking in the passion of the flesh like the rest of mankind (2:3). The will of God is summed up in 1 Thessalonians 4:3 as "sanctification", and we also know that He 'is not willing that any should perish' (1 Peter 3:9). Christians are to obey God's will. These are of course principles: the detailed application of these principles to the problems of daily life is done by the mature Christian under the guidance of the Holy Spirit who is given to all Christians (1:13). The church is to be HOLY.

So the Christian church is to be Christocentric, occupied with spiritual concerns, bringing glory to God by its holy behaviour. Christ is its head and the Spirit His Vicar, or representative. The world is the theatre of its holiness. Contrast this with the E. I. teaching that the church consists of those who "have decided that through them the future will be built", who are concerned exclusively with economic, cultural and social problems, who believe that their own will is the will of God, and whose aim is to actualize the completed theological revolution of the twentieth century — and who never mention Christ. Some of these emphases have value, but it is clear that the teaching as a whole, whatever else it is, is not Christian.

D. THE GLOBAL CONTEXT OF THE CHURCH

1. Summary of Discourse and Seminar 4:

Since 'theology is about life' and 'Jesus is the Way, not a body of doctrine', we should pay no attention to creeds or confessions. Our duty is to function in the world responsibly, and actualize the completed theological revolution of the twentieth century.

a. Model-building. 'To become the revolutionary church which builds the plans for the future and directs the course of history, we must be free responsible men who have decided to give their lives in the die-live word for the sake of all'. The only possibility of maintaining this freedom is to become a model-builder. A man without a model (or plan) for his life is immoral. Our model must be comprehensive for man is responsible for the whole world. He must consider the past and the future — this is the meaning of the judgment day — and consider economic, political and cultural problems, for it is these that the church must deal with. These comprehensive models must be open-ended — always susceptible of change.

b. The World-model. An example of geo-social analysis of the world was given. The world was divided into the three blocks: W, E, and S. In these blocks, the cultural centres, areas of conflict or determinants of the future are Europe, the Middle East, and South-East Asia; of which three, the Middle East is the most important for the future.

c. The Method of model-building.

Grid	: a geo-social analysis, or making an image, of the area.
Problematic	: listing every problem of politics, economics and culture in the area.
Gestalt	: categorizing these problems.
Rephrasing	: rephrasing the problems as goals.

2. Comments:

a. On the E. I. definition of theology. The definition of theology as concerned with life in the world is erroneous. It is actually concerned with God who is greater than the world and with the changes that He makes in the life of man in general and Christians in particular.

b. On the E. I. definition of the task of the church. The task of the church is defined as dealing with political, economic and cultural problems. This ignores the duty of the church to worship and to evangelize.

E. THE LOCAL MANIFESTATION OF THE CHURCH.

1. Summary of Discourse and Seminar 5:

a. The Missional Task of the local church is:

i) Witnessing love — to enable every human being to stand present to the Word and the possibility of becoming a full self-conscious human being in that life, all of which is good.

ii) Judging love — pronouncing judgment on evil and seeking social justice.

b. The interior life of the church consists of:

i) Symbolic life, or worship. Worship is the activity whereby the church self-consciously rehearses who she is and stands beside the symbol of what she has decided to be (the Cross). Worship includes confession — dying to oneself in humility; praise — living in gratitude; dedication — dying deliberately for others in compassion (the die-live pattern).

ii) Intellectual life, or study. This must be taken seriously, and the subject of study is not the Bible but the images by which people live. For it is images which drive men to action, and a man's own image of himself may be the chief obstacle to his progress.

c. The Self-image of the local church must be changed from an introspective to an outward-looking one. All church activity must be geared to help the church reach outwards. This means that churchmen must lead disciplined lives and use all their powers in the task of reaching the world. In practice, the local church must decide on its parish, and for that parish build a model. After this it can restructure itself as is necessary to achieve its goals. The correct self-image of the local church is that of a dynamic relationship between the parish, the congregation and the cadre (of dedicated spirits within the congregation). The church is not any one of these, but the relationship between them.

2. Summary of a Supplementary Session on the Method of Church Renewal.

Church renewal is the expressed aim of the Ecumenical Institute courses. In order to show what the word "Church" means today, the Christian faith is re-interpreted in twentieth century terms, and then the challenge is brought down to the individual level as members of the courses are summoned to be members of 'the task-force in the midst of life'.

The Historic Church is mission. It has taken many different forms in the course of history ('pluriformity'), and within it there have always been those who have tried to express the faith in a new way and create a new style of Christian thinking and living ('movemental expressions'). Examples of these movements are monasticism, Franciscanism, the evangelical movement.

The modern expression of new life within the historic church, which is significant for the future, is the Spirit Movement of Century 20 ("the Spirit Movement is part of the movemental church"). All over the world the Spirit Movement is establishing

groups of local Christians who accept its thinking and try to implement its aims. These are the primal cadres.

The primal cadres seek the renewal of the local church by meeting as a group to work on such lines as the following:

Symbolic action — the practice of new forms of corporate worship.

Intellectual action — study of current problems and the Christian answers.

Missional action — identification of problems facing the local church and society, and devising of methods to tackle them.

Vocational action — undertaking tasks to further any of the three preceding kinds of activity.

The primal cadres do the work of the church, and also reproduce themselves. By this means the church is renewed.

3. Comments on the E. I. methods of Church Renewal.

a. The characteristic man-centredness of its ecumenical theology appears in the assigning to man of the ability to shape the life of the church in the future. In fact, man cannot know what will happen in the future, and we cannot identify what, if any, of the methods currently in use will turn out to be the ones which shape the 'future style of the church'. It is presumptuous to assume that the Spirit Movement is the only instrument of the Holy Spirit today!

b. The idea of renewal through primal cadres is good — although not new (cf. Growth by Groups and cell-groups). The wide concern of the cadres for human society is encouraging. Provided that the members of these cadres have a firm grasp of Biblical Christian faith, they could have an effective ministry in renewing the witness of the church to Jesus Christ in every dimension of life.

c. However, because of the erroneous theology of the E. I., the primal cadres are more likely to destroy the church than to renew it.

III. GENERAL REMARKS ON THE SEMINAR AND THE CHURCH RENEWAL METHOD.

Despite the errors of theology, it seems to me that there were valuable emphases in the teaching of this Seminar.

A. THE PRACTICAL METHOD OF THE SEMINAR

1. The stress on the need to plan.

Too often the local church does not know where it is going or what it ought to do because no leader has planned its strategy.

2. The stress on changing the self-image of the local church.

Too often the local church has been concerned only for its own life, because it has had no vision for the world.

3. The stress on global thinking.

Too often Christians know only their own parish, and the course of the whole church goes by default because no one is aware of it.

4. The stress on personal involvement.

Too often the local church leaves everything to a faithful few—or to the clergy—because no one is conscious of the calling of the laity.

5. The stress on social involvement.

Too often the local church has confined itself to words and has forgotten to actualize them in loving deeds, because to love is harder than to ignore.

B. THE INSTRUCTIONAL TECHNIQUES OF THE SEMINAR.

An E. I. course is an excellent example of modern persuasive techniques. These are, however, exceedingly dangerous. Some are listed below:

1. No time is given in the very concentrated course to allow participants to think for themselves, or to voice criticisms, disagreements, or arguments. They are overwhelmed by the new theology, not convinced by it.

2. New ideas are skilfully linked with emotional attitudes. Orthodoxy is stigmatized as out-of-date and old-fashioned and meaningless, the new teaching as modern and acceptable to the world today. The national pride of the audience is flattered by the important part assigned to them in the global image of the church presented.

3. Language is misused. As well as a strange jargon of its own, the E. I. uses traditional terms such as 'God' and 'grace' in wholly new senses, thus confusing the listeners. Many of the definitions given contain the logical flaw of taking the part for the whole (for example: 'God is the reality behind the universe'. This is true if it means that God, is, among other things, the reality behind the universe; but it is not true if it means, as the E. I. means, that God is the reality behind the universe and nothing else.)

4. The critical faculties of the hearers are directed to unimportant things so that important erroneous teaching is absorbed unconsciously. (For example: when studying papers, participants are asked to concentrate on the structure of the paper. The content of the paper is never emphasized, but is absorbed while participants are concentrating on the structure. Similarly, the prayers, liturgical experiments, and 'conversations' distract attention with their novelty from the novelty of the message that underlies them.)

In short, an E. I. Seminar is an experience of **BRAINWASHING** — the technique of undermining the critical faculties so that a certain view is accepted without proper critical examination and without a person being aware that he has absorbed that view at all.

C. CLAIM TO NEWNESS

Following the summaries of E. I. teaching given above, there are short comments. Since the intention of this article is to sound a note of warning, the comments are brief and sharp. In my judgment the views of the E. I. are a restatement, not of the Christian faith, but of several heresies that have plagued the Church throughout its existence. The E. I. claim to be 'modern' and 'up-to-date' may be true of its jargon, but in reference to its theology it is wholly false.

D. THE E. I. AND PHILOSOPHY.

The basic error of the E. I. is this: it sees Christianity and philosophy as equally true. Tillich is as inspired as Moses, and Picasso as authoritative as Paul. It tries to express Christianity in the language of twentieth century philosophy. The result is, Christianity is destroyed.

Put another way, it is true to say that the E. I. has no doctrine of authority. It does not accept the authority of the Bible (dismissed in the Seminar as 'fantastic tales' and 'stories told by the church'), and has tried to put in its place the 'authority' of twentieth century philosophy. But there are numerous twentieth century philosophies. The E. I. is in general existentialist, but it is completely eclectic—picking up philosophical droppings here and there for no discernible reason except that they fit the E. I. scheme. The E. I. teaches that man's freedom is unlimited—and practises complete philosophical anarchy. The eclecticism is in contrast to the discipline of their corporate life. (Indeed, history has often shown that lawlessness and tyranny go hand in hand.)

Christianity is not philosophy. It is a religion. It has an authority, the Bible. The Christian attitude to philosophy is, not indeed to despise it, but to stand in judgment upon it, to provide it with its guidelines. Philosophy and Christianity are not equals. The one is the servant of the other. If the servant wears the crown it can only mean that the master has been overthrown.

E. THE E. I. AND EXPERIENCE.

The E. I. claims to base its teachings on experience. It knows—and gives—a 'conversion type' experience, labelled 'the shattering of illusions in the face of reality'.

Christianity also bases itself on experience. It too teaches conversion.

Is the E. I. experience the same as the Christian experience?

No. The Christian experience is incomparably richer.

The E. I. experience is undoubtedly a genuine conversion experience. But it is not Christian. Conversion is a human experience, and to experience conversion is not the same as becoming a Christian. When a man is converted to Christianity he is also regenerated by God the Holy Spirit. When he is converted to some other ideology, he is not.

IV. THE RIGHT TO EVALUATE

Have we the right to say that the teaching of the Ecumenical Institute is wrong? Wouldn't it be more humble and more Christian to say, "Certainly I don't agree with it, but who am I to say it is wrong?"

The Christian is committed to believing that there is a standard of truth and error in Christianity. See 1 John 4:1-3. Jesus said, "I am the Truth" (John 14:6), and we know that "there is no other name... whereby we must be saved" (Acts 4:12). Christians are unashamedly exclusive (though not arrogant); they know the truth. And this claim of course, offends the twentieth century world which does not believe that there is any absolute truth. To the Christian, any teaching that is not Christian is wrong, because it is not according to the truth. So the question is, can we say that the Ecumenical Institute is Christian?

Before we can answer, we have to define how we can know what is Christian. There are two ways, which are really only one: Is this teaching agreeable to the teaching of the Authoritative Christian Standard, the Bible, or is it agreeable to the living theological tradition of the church? These are one, because the living theological tradition is only the formulation of what the church has always held to be the teaching of the Bible. If a particular teaching agrees with these, then we may call it Christian.

(Here we are referring only to what basic Christianity is—the matters essential for salvation. There are many matters on which there is no agreement about what the Bible teaches, for example, concerning the relation of predestination and free will, and millennialism. But on the essentials of Christianity there is a clear agreement which is summed up in the historic Creeds.)

It is possible for any Christian to know what Christianity is, and to evaluate any particular teaching in the light of the Scriptures. Indeed, he is commanded to do so: "Test the spirits, to see whether they are of God" (1 John 4:1). And if the result of the test is negative, then the Christian has a duty to reject it. "See to it that no one makes a prey of you by philosophy... not according to Christ" (Col. 2:8). Therefore, to say, "I wouldn't like to say it's wrong" is not humility or Christian grace. It is not a matter of private views or private popes; but a matter of a clear duty to be discerning, to distinguish good from evil (Heb. 5:14). To neglect our duty

to discern, is to confess that we do not know what is right and what is wrong. And this is not humility, but culpable ignorance.

When therefore, we encounter E.I. teaching, it is our duty to test it by the Bible and by the living theological tradition of the Church as to what the Bible means. When thus tested, the E.I. teaching proves to be utterly at variance with both. Therefore, it is not Christian, and its claim to be so is spurious. And therefore, for true Christians to accept it, is wrong.

V. WHERE DO WE GO FROM HERE?

A. Intellectually.

The rationale of the E.I. is that it is an attempt to restate Christianity in twentieth century terms. This is why in dealing with the E.I. the traditional method of appeal to Scripture will be a frustrating exercise. The E.I. will agree with the words of Scripture. It merely claims to be expressing in modern language what the Bible expresses in the language of twenty centuries ago—demythologizing the Bible, in fact, and re-mythologizing it in twentieth century abstractions.

The only way to refute the E.I. is to show that its 'restatement' is in fact a destruction of the traditional concepts of Christianity. For which exercise Christians have to be familiar not only with the concepts of Scripture but also with the concepts of philosophy and art. They must be able, to take an example, to show that the 'Secular City' is not the same as the 'Kingdom of God'. He who opposes the E.I. must be philosophically and theologically, as well as Biblically, literate.

B. Experientially.

Christianity is not only a belief system, it is a way of living. Holy living—not mere pietism but righteous action—is the only way to demonstrate that Christianity is better than the E.I. version of existentialism.

And not only on the personal level. Corporate righteous action is demanded of us. Otherwise the Christian faith seems irrelevant to the modern world. Hence,

1. Our first step is, **personal holiness.**
2. Adopt methods to **promote holiness** amongst Christians.
3. Engage in **righteous corporate action.**

Confidential memo on Ecumenical Institute of Chicago

(based on a telephone conversation with Dr. David Stitt in Seoul, Korea
April 30, 1973)

Dr. Stitt said, "I want no part of it." It's eclectic in theology, existential in attitude, has a low view of Scriptures, and develops from Bultmann in its depth understanding of life.

"A low view of creeds emphasizing the practical, its disruptive, its like glossolalia in developing its cadre which it builds into its elite following. At its meeting about 1/4 or 1/3 are turned on by it, 1/4 are damaged, and 1/2 often walk out.

"Its Beginning. It started in Austin, Texas where I was president of Austin Seminary. It came out of the Faith and Life Community started by a Southern Presbyterian student worker, Jack Lewis, working with students at the University of Texas in August, Austin. Verban and shock treatment are used. In its early days one of the key faculty and now President of Princeton Seminary was on its Board; namely, Dr. James McCord who had also been on its predecessor Board to support Jack Lewis. Joe Matthews, who was at Southern Methodist University, is the father of this movement and came in and took over from Jack Lewis about four years after Lewis's good work had started. Matthews is Methodist but a fellow Methodist, Albert Outler at the Perkins School of Theology disagreed with Matthews' approach from the outset.

"Concerning Matthews and his emphases. Matthews changed the earlier emphases to one of church renewal. He feeds on the churches. He wants to do what the church should do but you must go through his knot hole for church renewal. He emphasizes intense discipline. The dynamic is from this discipline. You live together, take vows of poverty and have a common monetary support base. Sometime later they moved to Chicago as a disciplined community.

Their
"The approach is a brainwashing. Their retreats are intensely focused, rigid, and no time is given for reflection. They do not encourage questions. They are presenting their way. The experience can provide a profound psychological shock. If we use an electric shock as an illustration, this treatment is given to every client. Profanity is part of the vocabulary. A lady in their vocabulary, for instance, is Miss Fanny Bottom. Basic aim is at lay people but they want the clergy also. The concept is not evangelistic but renewal of the church. The movement has been international from its beginnings. In Chicago they bought the Bethany Seminary, probably from Paul Robinson.

"Description of a evening with Matthews. Dr. Stitt and at least one other person spent an evening one time with Matthew to try to understand the Institute's activities. From this experience he says, "Matthews will not discuss objectively. All is experience and problem centered. He is humanistic and salvatio is from us. His approach in this light is 'heresy'. His brother is a Bishop in the Methodist Church and because of this position has been a help to the Institute." Dr. Stitt recommended that I write a letter to Dr. Albert ^{Outler} ~~Stitt~~, Perkins Divinity School, Southern Methodist University, who can probably give the most incisive ~~sup~~ observations on the whole Ecumenical Institute. That I am doing.